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A

# Messenger of Light,

—AND—

## INDEX TO GOSPEL TRUTH,

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"THIS THEN IS THE MESSAGE WHICH WE HAVE HEARD OF HIM, AND DECLARE UNTO YOU, THAT GOD IS LIGHT, AND IN HIM IS NO DARKNESS AT ALL."—I. JOHN, 1-5.

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With an Index to the Book of Revelation.

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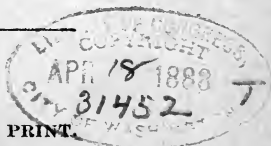
E. MILLER, M. D.

"BEHOLD I SEND MY MESSENGER BEFORE THY FACE," CRYING "BEHOLD THE TABERNACLE OF GOD IS WITH MEN."

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KINGSTON, MO.:  
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## PREFACE.

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This little work is not intended to be a comprehensive discussion of the Revelation of Jesus Christ to the churches; but simply an elaborate index to certain doctrine as revealed in the scriptures of truth.

A portion of this work was written some twelve or fifteen years ago. The contents, though brief, have required years of study and dilligent thought. It is offered to the public as a little current of truth, running through the great ocean.

To say that the writer was inspired with the spirit of truth, would perhaps be considered arrogant.—To deny it, would be false.

Any one who has been under a cloud of superstition, and the dense fog of church dissensions we ask to go with us through the contents of the little book, to see if we cannot find a line of light, and a Bible doctrine that will lead us to appreciate and to apply to ourselves that "Gift of God which is eternal life through Jesus Christ our Lord." Remember he says: "My reward is with me to give every man according to his work." Reader, you can have that reward.

If the contents of the little work should, at first sight, appear too *radical*, please review it in the same spirit of the writer, who has been totally untrammelled by creeds or confessions of faith.

E. MILLER.

KINGSTON, MO., Nov. 21, 1887.





## INTRODUCTION.

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To one who has been over the theological field and has seen dissensions and the spirit of envy existing among professed christians, he has no doubt been ready, and is ready now, to cry out in the language of Jeremiah ix. 1. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." And yet, while all these differences, bickerings, isms and divisions exist, there is, thank God, a unity—a "leaven in the lump," and the church is destined to see better days; but not while there is so much error in the doctrine and creeds of the different orders. It is evident that the churches are not living up to their high calling. It is evident that there is a weakness displayed, and dissensions so distinctly marked, that infidels have multiplied—have been increased and strengthened.

True christianity should be, however, as bright today as ever, only a loss of power by a lack of faith.

When the church began to decline the preachers told us that this must be so—that christians now could not have the power they once had. That the day of power was to some extent over, and to recom-

pense for present sloth and weakness have pointed us to a better day, and that better day has been spoken of for centuries. And yet the good days have not come, but the evil has with increased power.

As to what the present state of the church should be let us turn to the Prophet Isaiah, lii. 5-12 inclusive:

"Now therefore, what have I here, saith the Lord, that my people is taken away for naught? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed.

"Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold it is I.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

"Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

"The Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God.

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

"For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your re-reward."

And also Paul to the Hebrews, xii. 18-24 inclusive. Here is a text on the subject of two dispensations:

“For ye are not come into a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that no word more should be spoken unto them; for they could not endure that which was commanded. If even a beast touch the mountain, it shall be stoned; and so fearful was the appearance, that Moses said, I exceedingly fear and quake: but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men make perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel.”

“Abel yet speaketh,” says Paul, “because he obtained witness that he was righteous,” and “being dead yet speaketh.” And as we have come to the blood of sprinkling that speaketh better than Abel. That is, we may continually have a better evidence than Abel who had the witness that he was righteous. Away with that cold hope-so formal religion, and by the same class of preachers, we have been promised a millennium,—a thousand years of joy and peace.

There is a prevailing opinion that christian unity, christian holiness and christian happiness is not to take place until the millennium. Now, dear reader, be not deceived. Millennium is not mentioned in the sacred scriptures at all. The word is from Mille, a thousand, and Annus a year, and has reference to the thousand years mentioned in Rev. xx.

Turn now to Rev. xii. You will discover that the account here given is of the infant Church, under

the Symbol of a woman clothed with the Sun, you will also discover, that the dragon stood before the woman, ready to devour the child as soon as it was born. The dragon here is the Symbol of the Jewish power under Herod the great. See Math. ii. The real history of Herod with the real child, and we see the dragon, the Symbol of the Jewish power, with the infant Church. By a careful examination you will see that this interpretation is not foreign, "And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant"—Jer. ix. 11.

You will further notice that this dragon (Jewish power) was transferred to the beast with seven heads and ten horns, which you will readily see means the Roman power. These, dragon and beast were called the devil and satan, &c., which means *adversary* and did and will always oppose the right way—the way of holiness.

You will discover that this thousand years commenced in the days of the dragon and in the days of the beast,—the Roman power—and instead of peace and unity, there has been war and discord to the present time, and satan, perhaps under another name, is still making war with the saints.

This word satan is a transferred Hebrew word, translated into the Greek by the term *diabolos*, and from that word comes devil. All these words in the different languages means adversary or opposer, false accuser, &c. The word is sometimes used in the plural; I. Tim. 3-4. Let the women in like manner be serious, not *diabolous* (not devils). II. Tim. 33.

Without natural affliction implacable *diaboloi*, (devils). Titus. 2-3. That aged woman in like manner be in deportment as becomes sacred persons, not *diaboulous*, (devils). Thus it may be seen that the word *diabolos* is not always translated devil. Perhaps the best definition that can be given to the word *satan*, *diabolos*, devil, is adversary, and is applied to that evil principle, which has pervaded the world since the creation. This principle is called by various names; it is always opposed to truth and righteousness, and is said to have angels, (messengers) and at least one church Synagogue of *satan* and the doctrines of devils.

Paul in speaking of this principle under the name of the carnal mind, Rom. viii. 7, says: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither in deed can be." But no matter under what name, the principle may be, either called serpent, old serpent, *satan*, dragon, beast, adversary or devil, he is sure of destruction because he cannot be made subject to God's law. It is a mistake to think that he has *dominion* in any other world; it is a mistake to think that he can resist God to all eternity.

He is to be bound a thousand years. That will be done by the power of truth and righteousness. That is the *chain* the angel brought to earth. God grant us all the knowledge of the truth and the practice of righteousness, and *satan* is *bound*. But, after all that is said, we see that he is not yet subdued, but evidently he is on his "short space," see Rev. xx. 3. In the primitive purity of the church he was bound.

This period was perhaps the first thousand years. Christ came to destroy the works of the devil, and it would be reasonable to suppose that he commenced when he came, and brought life and immortality to light by the gospel. Then if the thousand years was literal, the number of the angel being the number of a man, he is as before stated on his "short space," see Rev. xii. Read the whole chapter and understand.

You notice here that the dragon was cast out, (Jesus cast out devils) and when he saw that he was cast out, he persecuted the woman, who is here a figure for the church. And you further notice in chapter 13 he gave his power to the beast. This beast was evidently the Roman government. See full history on another page.

But what effect does the binding of satan have upon the world? You discover when the woman clothed with the Sun made her appearance, there was war in heaven. The devil under various names had been the ruling spirit in the Jewish church, but when the woman—the new church—made her appearance, there was war. The old dragon—Jewish power—was turned out of heaven,—heaven is the place where God's presence is made manifest.—there was war in heaven. Micheal fought and his angels (messengers) fought against the dragon, and the dragon and his angels (messengers) fought. Here, dear reader, is the great battle ground. He that overcometh shall not be hurt by the second death. Rev. ii. 11.

OBJECT OF THE MESSENGER.

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The messenger will be devoted to that state of spirituality which declares,—“Behold the tabernacle of God is with men,” Rev. xxi. 3.—that Christ has made his second coming; that the kingdom is established, (not full grown) and that mankind is entirely under the new dispensation. Having been redeemed to God by the atonement of Jesus Christ, we stand before Him in judgment. For proof on these points let facts be submitted to a candid world, “And he that sitteth on the throne said behold, I make all things new.” Rev. xxi. 5.

This would indicate that there was to be no more patching old garments with new cloth. “*Behold, I make all things new,*” “*Behold, the tabernacle of God is with men.*”

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REVELATION.

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A knowledge of the state of the church in the present age is most directly revealed in the book of Revelation. Although this book has been considered dark and mysterious by christians of former ages, on account of the wrong date given it, it is nevertheless to us, when properly understood, the most direct written revelation of Jesus Christ, and consequently the most valuable book of God, and for the doctrines of the churches of Christ. Our Lord ordered his ser-

vant John to write it, and send it to the seven churches of Asia.

The question now to be settled is, What this revelation of Jesus Christ teaches? Upon its authenticity there should be no doubt, for the book certainly is in perfect harmony with Daniel's prophecy, and with other books of the New Testament.

To show that the writer of the Apocalypse understood what he was to write about, as he expressly states it in Chapt. i. 19. "*Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.*" Here the object in writing the sacred book of Revelation is clearly set forth.

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## THE TIME OF WRITING THE BOOK OF REVELATION.

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Among the numerous blessings which the all-wise Creator has bestowed upon his creatures is the Revelation of Jesus Christ,—considered as such; but view it as an ineffectual effort of the Creator to enlighten his creatures, we fall in with the popular error, that it would be wisdom not to attempt to explain it.

One single thought upon this subject should arouse every faculty of the mind to the following considerations: Why should our Lord order his servant John to write the book, and send it to the seven churches of Asia, if he intended that it should be incomprehensible? Can we view the writer inspired by the spirit of truth and sincerity, attempting to impose



upon the said churches by sending them a most hidden mystery in the name of a Revelation? If such thoughts have ever arisen in our minds, let us pause a moment, and try to view the writer as a great prophet of God and faithful servant of Jesus Christ, using all the figures, similitudes, metaphors, &c., &c., current in the age in which he lived and wrote;—not endeavoring to *conceal* what he had been shown—but to explain to us and to all the world what he evidently saw and heard.

We should remember that a *vision* does not furnish language,—the prophet sees the vision and is under the necessity of describing it in his own language, and in order to do this he must sometimes resort to figures,—similitudes and metaphors.

It is very true that the ancient christians had advantages over us in understanding the Apocalypse; both as to customs of the day and the time of writing; but we may have even a ray of each of these lights by a dilligent inquiry.

The time of writing the book has been a bone of contention for many centuries; and, in fact, here seems to be the key to the whole book, and we may say it would be a faithful expositor of the doctrine of God and revelation of Jesus Christ.

If by proof, we find that the book was written after the destruction of the Jews and their city, we naturally conclude that it is not a prophecy of that, "The Great Tribulation," and then we may go to work as nearly all commentators have done to find a fulfillment in after years; and we may search Britain, France, Germany, Arabia, and where not, to find the

fulfillment of its declarations, and instead of light, darkness, confusion and disappointment will be the result.

If the question is asked: "What shall we do?" We answer, that we must divest ourselves of our preconceived opinions and let the word of inspiration interpret itself, and if in this examination we find no light, we may then conclude that it is yet a sealed book, but it is here claimed that the Revelation of Jesus Christ is an open book. Let us weep no more, "Behold the Lion of the tribe of Judah, of the root of David hath *prevailed* to open the book and to loose the seven seals thereof."

We have said that the Revelation of God to man is an open book;—so we say of the science of mathematics; but to understand either we must apply our reason. "Search the scripture" is the injunction; and while it may appear to us in scientific arrangement, we may be unable to solve all its individual problems.

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## EXAMINATION OF THE TIME OF WRITING THE APOCALYPSE.

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As the time of writing this book is of such importance to a correct interpretation of the sacred truths therein contained, we propose to call upon a few disinterested witnesses to testify in the case; and while we call upon disinterested witnesses we accuse none of being interested in producing a wrong date to this;—to us, the most valuable and authentic book of

God and the Revelation of Jesus Christ, and for the doctrine of His church.

The opinion of a respectable number, both of ancient as well as modern writers, is, that the Apocalypse was written A. D., 95, 96 or 97; but upon what they have based such an opinion, seems somewhat difficult to tell, as they have certainly no correct authority for such a conclusion.

Dr. Lardner, who is one of the learned advocates of this opinion, in speaking of the persecution in which St. John, the writer, was banished, says: (after many other things which may be seen by consulting Dr. Clark's introduction to this book) "Therefore it must relate to Domitian according to ecclesiastical tradition."

Now, if the right interpretation of this divine book depends upon ecclesiastical tradition, the advocates of the hypothesis may have just fears for their air-built castle.

Dr. A. Clark in speaking of what Dr. Lardner had produced upon this subject; says: "The reasoning of Dr. Lardner relative to the *date* of this book is by no means satisfactory to many other critics, who consider it to have been written before the destruction of Jerusalem; and in this opinion they are supported by the most respectable testimonies among the ancients; though the contrary was the more general opinion.

Epiphanius says that John was banished to Patmos by Claudius Caesar;—this would bring back the date to about A. D., 50. Andreas, bishop of Caesarea in Capadocia, in about A. D., 500, in his comment on this book, Chap. i. 16, says John received the revela-

tion under the reign of Vespasian,—this date also might place it before the final overthrow of the Jewish state—though Vespasian reigned to A. D., 79.

The inscription to this book in the Syriac version, first published by De Diew in 1627, and afterward in the London Polyglott, is the following: “*The revelation which God made to John, the evangelist in the isle of Patmos, to which he was banished by Nero Caesar.*” This places it before the year of our Lord, 69, and consequently before the destruction of Jerusalem. Of this opinion are many eminent writers. Among them, Hentenius, Hardwin, Grotius, Lightfoot, Hammond, Sir Isaac Newton, Bishop Newton, Wetstein and others, and to this “cloud” of witnesses we add the learned Dr. A. Clark.

In speaking of the scheme of Mr. Lowman, Clark says: “Among the other objections to this and to all such schemes, I have this, which, to me appears of-vital consequence; its dates are too late. I think the book was written *before* the destruction of Jerusalem, and not in 95 or 96, the date I give in the margin; which date I give not as my own opinion, but the opinion of others.”—Clark’s notes on Revelation. Chap. xxii. last verse.

Now, if opinions of men were proofs positive, we need add nothing more. These opinions however, should have their due weight, as they are conclusions of men who have by the aid of learning, penetrated the darkest ages of antiquity, and in their labored researches, they return to us of this generation, and say, as “the voice of one,” that we have found nothing that will warrant us in saying that the book of Revelation

was written in 95 or 96; but all testify that it was before the great tribulation of the Jews, that is before the year A. D. 70.

The reader will expect, that as we proposed to call upon disinterested testimony, that we will give at least something from the other side of the question. This is somewhat difficult, as before intimated, as there is so very little reliable, and even the little produced by the advocates of this hypothesis seems to be turned against the opinion that the book was written in the year 95 or 96.

If the writer was banished in the latter part of Domitian's reign as Fleetwood says, he must have been rather an expert writer to have it published in the latter part of the same reign. And it is supposed by Fleetwood that the Apocalypse was the first book that St. John wrote; and indeed this supposition is well founded. But how the writer could be banished in the latter part of Domitian's reign, (Domitian died in Sept., 96) and then write the Apocalypse, and then his gospel and then his three Epistles and then fix his seat at Ephesus and then take upon himself the government of the large diocese of Asia Minor, etc., traveling from east to west to instruct the world and then die in the beginning of Tragan's reign, we must confess is rather incredible; for if we have the right date of Domitian's death,—Sept. A. D., 96—his successor, Nerva, was chosen on the very day that Domitian was slain, and reigned one year, four months and nine days. That would make Tragan's reign commence in the latter part of the year 98, when St. John died, as Fleetwood says, in the beginning of Tragan's reign.

Then any one can see that nearly all the works that St. John is supposed to be the author of, and most of his labors in the ministry seems to be confined to the two years, or less than that, between Domitian's reign and that of Tragan. Note, that the date of St. John's death has not been disputed, but it is here contended that all his labors and writings extend over a space of more than two years.

Dr. Lordner says there was no persecution in the days of Claudius. See Acts ii. 27. Read chapt. xii. 1-4 v.

In giving internal evidence of the book itself, we will answer the remainder of Dr. Lordner's argument, which we propose now to do.

If in our preceeding remarks we have swerved a little, and have called up some interested witnesses, we propose now to call upon the most reliable witnesses that can be adduced; that is, the word of truth itself.

The books of the New Testament or nearly all of them, show, giving them a plain and natural interpretation, that there was approaching a day or time of trouble, and that these books contain warnings to both saint and sinner;—to the former to hold fast his profession;—to the latter to flee from the impending danger, and that the time referred to was near at hand. Then if the book of Revelation testifies in harmony with the other books of the New Testament, to the same time and to the circumstances connected with it, the conclusion must be, to be a correct one, that the books were written about the same time. And as the reader delights to search for these truths for him-

self, a few passages from these books will suffice.

We will commence with the first book of the New Testament:

Mathew testifies that our Lord in speaking of the destruction of the temple (if nothing more) says, "And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other; so believe ye when ye shall see all these things know that it is near, even at the door." Math. xxiv. 32-33. Here is a prediction which our Lord says shall be fulfilled in that generation.

The revelator says: "And the seven angels who had the seven trumpets, prepared themselves to sound." Rev. viii. 6. To the angel holding the four winds the Revelator says "Hunt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads." Rev. vii. 3.

Unless we understand what was to take place at the sounding of these trumpets, especially the last, we may let both of these prophecies refer to a future period, and conclude as erroneously as others that it refers to the end of the world, or to a time when all earthly things shall cease to be. But the Revelator does not so understand it. He says:—chapter 10, verse 15—"And the seventh angel sounded, and there were great voices in heaven saying: The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

The fulfillment of the prophecy of our Lord, as recorded in Math., is the establishment of his kingdom on the earth. Who will contend (save the mete-

rialist) that the kingdom of Christ is not yet set up.

The only difference observable in the two passages, is, in one, the same people are called "elect," in the other "servants of God;"—in one the gathering from the four winds, and in the other the four winds held or suppressed by angelic power. As to time, of course the revelator stood nearest the dreadful conflict, as he witnessed the winds of destruction held or suppressed for a time.

St. Mark as well as others, speaking of the time of the fulfillment of prophecies, says: "And except the Lord had shortened those days no flesh should be saved, but for the elect's sake, whom he hath chosen, he hath shortened the days." Mark xiii. 20. The Revelation says: "And the angel which I saw stand upon the sea and upon the earth, lifted up his voice to heaven, and swear by him that liveth forever," etc., "that time should be no longer." And then immediately refers to the sounding of the seventh angel, and to the circumstances connected therewith, which was the setting up of the kingdom of our Lord and of his Christ, and not the dissolution of all things; for "of the increase of his government and peace there shall be no end."

St. Luke with others gives testimony bearing upon the point in question, which cannot be misunderstood: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the gentiles until the time of the gentiles be fulfilled." Luke xxix. 24.

The revelator says: "But the court which is without the temple leave out and measure it not, for



it is given unto the gentiles; and the holy city shall they tread under foot forty and two months."

Here the argument might close if it were not that it should be doubly strong—that the book of Revelation was written before the destruction of Jerusalem. With the foregoing passages in view, no one can dispute.

If we go to the epistles we shall find the same harmony existing; each one when speaking of the coming of Christ or the day of vengeance, speaks of it as being near at hand. So the revelator says, "Behold, I come quickly;" and speaking of his coming in clouds, he says, "They that pierced him shall see him;" signifying that those who pierced him should still be living. "Then we which are alive and remain" says Paul, "shall be caught up together with him in the clouds, to meet the Lord in the air."

From these considerations it is evident that the revelator expected his coming to take vengeance on them that obey not the gospel in that generation, or even before those who pierced him should have passed away, and Paul says, "We which are alive and remain," including himself, "shall be caught up," etc. And the revelator being upon this point, speaking of the two witnesses, says, "I will give power to my two witnesses, and they shall prophesy a thousand, two hundred and three score days clothed in sack-cloth." These are the two olive trees and the two candlesticks standing before the God of the earth. That these candlesticks and olive trees were churches cannot be denied. See Roman xi. 17, and Rev. i. 20. These witnesses were to prophesy one thousand, two hundred and three score days (1260). This makes exactly the

same length of time that the gentiles should tread Jerusalem under foot. Forty-two months, thirty days each, equal 1260 days, and we further observe that at the end of this time "the beast that ascendeth out of the bottomless pit should make war against them and overcome them and kill them, and their dead bodies should lie in the streets of the great city," which spiritually is called Sodom and Egypt where our Lord was crucified. Then, there can be no question but that Jerusalem is the place referred to, as our Lord was crucified there. Then, if the Apocalypse was written in the reign of Domitian it is no prophecy at all, but a history of past events, for Jerusalem was destroyed about eleven years before the beginning of Domitian's reign. And it further appears that "after three days and a half that the spirit of life from God entered into them and they stood upon their feet, and they ascended up to heaven in a cloud," and of course to meet the Lord, and the same hour the tenth part of the city fell. Can any one say that this city was not Jerusalem?

If it is claimed that the revelator did write past events, which we are willing to allow in certain cases, but not here certainly, as in this connection the revelator was required to "measure the temple and the altar and them that worship therein." The language implies something more than a mental calculation; it implies action—"rise and measure;" it implies material.—"A reed like unto a rod" was given him. See Rev., 11th chapter. The temple here spoken of cannot relate to the New Jerusalem State, for there was no temple therein. See chapter xxi, verse 22.

In the 17th chapter, the revelator settles this question beyond a doubt, by giving the number of the King or monarch who reigned at Rome.

It should be borne in mind that the revelator is giving the explanation of the angel who showed him these things, and he was informed that the woman here spoken of, was that great city which runneth over the kings of the earth. No one doubts that this was Rome referred to, as her seven heads were seven mountains on which she sat which can be said of Rome only. And in the same connection he says, "There are seven kings, five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space. And the beast that was and is not, even he is the eighth, and is of the seven and goeth into perdition."

We have only to determine who was the Roman Emperor or *Basileis* who was then in power at Rome.

If we begin with Julius Caesar, 1; Augustus, 2; Tiberius, 3; Coligulia, 4; Claudius, 5; one is—Nero, 6; Galbia, 7, who reigned seven months and was succeeded by Otho. Or if we begin at Augustus we avoid the dispute about Julius Caesar being an Emperor, and enumerate thus: Augustus, 1; Tiberius, 2; Coligulia, 3; Claudius, 4; Nero, 5; one is—Galbia, 6; Otho, 7, who reigned only three months, agreeing with the revelator's words perfectly; "he must continue a short space." "And the beast that was and is not, even he is the eighth and is of the seven and goeth into perdition." And here we may have more light if we can determine who was the eighth king or emperor of Rome; but before we can determine this

accurately, it is necessary to understand what the term "beast" implies in the holy scriptures. We can go to no better authority than to the angel's interpretation to the prophet Daniel. And thus he said: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms and shall devour the whole earth, and shall tread it down and break it in pieces." Dan. vii. 23.

To show why inspired writers use the term "beast" to represent an earthly kingdom, we quote from Dr. A. Clark's notes on chapter xiii. verse 1, by J. E. C.: "As to the nature of the kingdom which is represented by the term *beast*, we shall obtain no inconsiderable light in examining the most proper meaning of the original word—*charyah*. This Hebrew word is translated in the septuagint by the Greek word *therion*, and both words signifying what we term a *wild beast*, and the latter is the one used by St. John in the Apocalypse. Taking up the Greek word *therion* in this sense it is fully evident that if a power is represented in the prophetical writings under the nature of a *wild beast*, that power so represented must partake of the nature of a wild beast. Hence an earthly *belligerent* power is evidently designed."

With this plain sound reasoning before us we can see why St. John would say "the beast that thou sawest, was and is not, and shall ascend out of the bottomless pit and go into perdition," and why "they that dwell upon the earth shall wonder," etc. Hence the term *beast* was applied to Rome when she was characteristically belligerent or persecuting; or in other words, when Nero reigned she "was;" when

Galbia reigned she "is not," and when Vespasian ascended out of Judah and took the government, we have the eighth and the one that was of the seven, because he was Nero's general and representative, and was properly classed with him as one of the seven, though he was really the eighth, counting thus: Augustus, 1; Tiberius, 2; Caligula, 3; Claudius, 4; Nero, 5;—these comprise the number that had fallen; Galbia, 6;—the one that was then in power; Otho, 7;—whose reign was but three months, corresponding with the "short space" of the revelator, and finally Vespasian, 8; who was made or proclaimed Emperor in Judah by the army, and after ascending the throne of Rome, and settling some other affairs, renewed the war against Jerusalem. And here in Judah, is perhaps the place where St. John saw him, when he was the representative of the Roman government as implied in the angel's language, "The beast that thou sawest." And it is further observable that the revelator does use a figure of speech in calling the representative the thing represented, and how appropriate, as we can not see a government only by its representative. And we observe still further, the prophet Daniel uses the term *horn* for the power, and here we gain more light as to the horn that made war with the saints. The prophet says: "And the ten horns that were in his head and of the other which came up, and before whom three fell, even of that horn that had eyes and a mouth speaking very great things, whose look was more stout than his fellows." Chapter vii. verse 20. In verse 8 speaking of the same horn he says "before whom there were three of the first horns plucked up by the roots."

Then we ask, who were the horns on this beast that were plucked up by the roots,—not all of them who had the power of the government, but *three*—before the little horn? Augustus Caesar died a natural death, Tiberius Caesar was killed, Caligula was killed, and Claudius was killed; next we have Nero who possibly represented the “little horn,” who not only made war with the saints, but is known by every school boy as the greatest *tyrant* and *persecutor* the world ever saw. Hence “his look was more stout than his fellows.”

But there may be an objection raised against this mode of interpretation, relative to the eighth Emperor of Rome, and if this objection be allowed it does not naturally change the date of the writing of the Apocalypse. By the ready approbation we will pursue this subject still further, though it may appear an indirect pursuit after the knowledge sought.

In our mode of interpretation we have shown Vespasian to have been the eighth Emperor of Rome. It is allowed that some authors of profane history, (if not all) have given Vitellius a place among the Roman Emperors. Whether justly or not we will consider: About the time that Otho was elected, and upon that the historian speaks thus: “In the mean time the legions in Lower Germany having been purchased by the large gifts and precious promises of Vitellius, their general, were at length induced to proclaim him emperor; and regardless of the senate, they declared that they had an equal right to appoint him to that high station with the cohorts of Rome.”—Goldsmith’s Rome, page 209. It appears that the emperor, Otho,

hearing of the approach of Vitellius, made preparations to meet him, and a battle and the defeat and death of Otho was the result. "Vitellius," says the historian, "was immediately declared Emperor by the senate and received the marks of distinction which were now accustomed to follow the appointment of the strongest side." It must be remembered that about the same time Vespasian was proclaimed Emperor by the army in Judah. This fearful contest continued between Vespasian and Vitellius for near nine months in which Vitellius was slain, and Vespasian was declared Emperor by the unanimous consent of the senate and the army. Upon these circumstances profane authors have given Vitellius a place among the Emperors of Rome.

And another reason for discarding Vitellius from the title of Emperor, is because the sacred writers represent the *beast* Rome with ten horns, which without our here giving a reason why, stands thus: Augustus, 1; Tiberius, 2; Caligula, 3; Claudius, 4; Nero, 5; Galba, 6; Otho, 7; Vespasian, 8; Titus, 9; Domitian, 10. These are perhaps the ten horns taken cognizance of by sacred writers, whereas profane writers not being so correct, recognize these: Julius Caesar, 1; Augustus, 2; Tiberius, 3; Caligula, 4; Claudius, 5; Nero, 6; Galba, 7; Otho, 8; Vitellius, 9; Vespasian, 10; Titus, 11; Domitian, 12; comprising what is called the twelve Caesars. After all this is allowed, the date of the writing of the Apocalypse must stand and be recorded in the reign of the sixth, because he says "five are fallen, one is, and the other is not yet come. Every phrase in the passage relates to time:

“Five are fallen,” (now) “one is, (now) “the other is not yet come.” Then according to this authority, the writer of the Apocalypse had his information from the angel in the reign of Nero, the sixth of the Caesars, but according to the first mode we have the writing of the book, or vision of the Apocalypse in the reign of Galba, who reigned in the year, A. D. 69.

It must be borne in mind that the book of Revelation is written in highly figurative or metaphorical language. Yet, there is always some word or thought that will guide us aright, if properly studied. The reader should also notice the harmony existing between the prophecy of Daniel, especially chapters ii. and vii., and also chapter xii., as well as other books of inspiration. But the internal evidence of the book of Revelation itself has been to a great extent overlooked.

St. Paul wrote his letter to the Hebrews about the same time that St. John wrote the Revelation and sent it to the seven churches of Asia. Here you can not fail to see that the two books in regard to the state of the church are in perfect harmony. Heb. xii., 18 to 24.

Thus it is seen that the Apostle Paul shows the high state of the church as well as the Revelator.

Paul says “ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumeral company of angels.” The Revelator says “behold, the tabernacle of God is with men.” Paul says “ye are come to the God, the Judge of all.”

Daniel says,—chapter vii. verse 10: “A fiery



stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened." Now these books were evidently the same books that were seen by the revelator, and the four beasts the same, and the ten horns the same. But you notice that the judgment was to sit and the dominion of this fourth beast—Rome—should be taken away, and the kingdom given to the saints of the Most High. Daniel says, "Hitherto is the end of the matter."

These passages of scripture are here given to show the harmony existing between the book of Revelation and other books of the Old and New Testaments. In fact, we must go to the book of Revelation to show that the kingdom of God was established in the earth.

These events are generally considered belonging to a later period. This, however, will be considered later and further on. But here, one fact should be noted in regard the time of the judgment. The general opinion prevails that all must die before there can be a judgment. Those people who thus believe have forgotten that the judgment is eternal. One passage of scripture is often quoted in support of this opinion. That is, Heb. ix. 27. "And as it is appointed unto men once to die, but *after* this the judgment." In the original the word *meta* occurs, which has improperly been translated *after*, when every Greek scholar knows that the primary signification of *meta* is *with*. Then the text quoted should read: "And as it is appointed unto men once to die, and *with* this

the judgment." As soon as man forfeited his life, judgment set in and has been in the world ever since. Note:—How would it look for a Judge to pass a sentence of death before he had passed a sentence (or judgment) of guilt? But in this case it was a sentence of guilt and death at the same time,—not a judgment of guilt *after* death. But the great day of judgment was at the end of the old, and at the beginning of the new dispensation.

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## THE TWO DISPENSATIONS.

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Dispensation may be defined to be a period of certain rules and actions. In God's general government there are two,—the old and the new, or first and the last; or, in other words, the Jewish and Christian.

In human life there are two,—the state of the young and the old; in human life there are two natures,—the animal and spiritual; in one year there are two distinct dispensations,—winter and summer, spring and autumn being only intervals between the two. In a single day there are two dispensations,—a night and a day; night comes first. "The evening and the morning was the first day." It would seem that for everything, that God designed in its construction and existance two distinct periods, differing from each other as much as day and night; in fact, the reverse of each other.

The two dispensations of God in his government with the world at first view seems to be a mere accident, but when we notice two distinct periods in the existance of almost everything, we may rightly conclude that it was God's wise purpose to make two distinct periods in his wise government over his people,—the nations of the earth.

We notice the first is one of darkness and of tempests, and blackness and death, corresponding with the night of one single day. Read Heb. xii. 18 to 29 inclusive. Here the great Apostle has given us a graphic description of the two. The first corresponding with night, the other with day. The first was that of darkness, blackness and tempest;—the full force of the voice of the Law, the night of God's government. In the giving of the Law on Mt. Sinai, human eyes saw for the first time a dim outline of the Great Jehovah, whilst the black smoke curled from the top of the mount, completely obscuring the sun of day. And then the Great Jehovah descends in sheets of fire and flame. And then the voice of the Law which gives sin its strength, heralded with the voice of loud sounding trumpets, threatens instant destruction to man or beast who would touch the mount, and so terrible was the sight that it made Moses, a man of nerve, exceedingly fear and quake. And the multitude cries out, "We cannot endure it."

Before we come to speak of the last or new dispensation, we shall notice corresponding dispensations. We have said that night is the first dispensation of the day, and is a fair representation of darkness, gloom and *death*. Winter corresponds with

death, and summer with life. We notice the first dispensation in all these, that the first is most dark, excepting that of human life, when youth seems to be the bright side, and age the dark side. This is not as it should be. God did not design it so; this is a perversion. Old age should be the most glorious of all the periods of life; the old man should be able to look back on a well spent life, and his children following in his footsteps; but this we rarely see. The young man is full of joy and pleasure, and the old man is bowed down with cares and with tears and grief. What is the matter? Something wrong here. The old man now takes care of the young man. O, desperation! Young man what is wrong, what is the trouble with the old man? Oh, we think we know. You are living too fast, young man. You are now in the "riotous" business, but you will certainly come to the "husks" of your father's hog pen, if you do not change such a course. Young man, take advice and stop now; go right away and comfort the old man's heart.

Young lady, will you think of mother's tears while you are giddy in your fine ruffles? Give the old man and old woman one breath of comfort. Let them see you take hold of the helm as though you intended to do something for yourself, then the old man will take courage. You look after him a moment and the old man will rejoice and this will be the harvest—the summer and the day-time of his life.

But we now return to the two dispensations of God's government. The new is not so bright as it should be. It has by man been patched to much

with the old cloth, and with creeds and confessions of faith. There is the trouble. We have tried to patch the new with the old. Let us go back and read Paul again. He says "ye have not come to blackness and darkness and tempest." No, no; all this is past, but "ye are come to Mt. Zion," etc.

The two dispensations correspond with the two natures of our existence,—a material nature and a spiritual. These two are joined together and yet are as distinct as day and night. While we are in this material state, the spiritual state surrounds us at less than arm's length. The man with the withered hand had only to stretch it forth and it was in the spiritual state, and made whole as the other. The man with palsy had only to rise up and he was in the spiritual state and made "every whit whole." And so we have only to demand in the name of Christ, our material nature subject to him, and we rise in all the power and glory of the spiritual man. Yes, we are come to Mt. Zion and to the city of the living God, to the heavenly Jerusalem, that glorious city that John the revelator, saw descending from God; to an innumerable company of angels. Yes, it is our privilege to be in that company, and in union with the spirits of just men made perfect, and to that blood of sprinkling which cleanses from all sin and speaketh better things than that of Abel.

Abel's blood cried for vengeance, but the blood of sprinkling cries Aba—Father. Oh, what glory in that cry, God, our father, all the blood-washed and redeemed in heaven our brethren, yea, a whole family of the redeemed. Yes, with one hand we can

touch the old man with his body of sin and death, and with the other we can touch Jesus, the mediator of the new covenant. Yes, to-day we may stand in the general assembly and church of the first born which are written in heaven, and to-day it is our privilege to stand before God, the judge of all, and hear him say "well done, thou good and faithful servant, enter into the joy of thy Lord." Yes, let us say again, to-day we can leave the blackness, and darkness, and tempests of sin and death, and enter into new spiritual life, to the joys of our Lord.

The first of these dispensations was that of law, and was human in its character. The second is divine and heavenly in character. The new dispensation was established at the close of the old. The question now comes, when did the old dispensation close, and when did the new dispensation begin? It is needless to say much about the old. It is proper to state, however, that Christ suffered on the cross in the old dispensation, under the rule of sacrifices of blood, while he and all his disciples were preaching the early coming of the new. Christ's commandment to his followers to go into all the world and preach the gospel to every creature was under the old dispensation. To come at once to the point, the old dispensation closed with the destruction of the Jews and their city which took place A. D., 70. (See time of writing the book of Revelation on another page.) Yet, at the same time, the new state of things was fairly under way. "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to

cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Daniel ix. 27. We can not refrain from noticing the fact that Daniel was to seal the words until the time of the end.

This revelation was sealed by Daniel, and that in Rev., chapter v., the Lamb takes the little book and opens its seven seals, and while the seven seals were being opened, that the 144 thousand of the tribes of the children of Israel were sealed, and while this was being done, four angels held the winds of destruction off the city and Jewish people. As soon as this was done, the bottomless pit was opened, and the locusts came forth which represents the Roman army, and the angels of the Euphrates, who were prepared to slay the third part of men were loosed, so that the whole army consisted of two hundred thousand thousand horsemen. "I heard the number," says the revelator. This number has, perhaps, direct reference to the whole force of all nations who were ready under the beast,—Roman Empire—to make war on the Jews. For you notice that the whole country of the Euphrates was ready to co-operate with the Romans. "By these," says the revelator, "one third part of men should be killed." There were slain of the Jews according to Josephus, one million, one hundred thousand. And according to the number of sacrifices slain at the feast of the passover amount to 2,700,000, besides some that were not admitted to the feast, and ninety-seven thousand that were carried captives. This would make the number 2,797,000.

"Now," says Josephus, "this vast multitude is indeed collected out of remote places, but the entire nation was now shut up by fate as in a prison, and the Roman army encompassed the city when it was crowded with inhabitants. Accordingly, the multitude of those that therein perished exceed all the destructions, that either man or God ever brought upon the world." Josephus War, 6-10-4. Then, if there were 2,700,000 counting ten for each sacrifice, those holy persons and others with leprosy, and others who could not be admitted amount to 600,000, would make 3,300,000 of the whole Jewish nation, and one-third slain would make exactly 1,100,000 as given by Josephus and as given by the Revelator. But some may claim that this is too low an estimate of the Jewish nation. It is elsewhere stated in Josephus, that in the year A. D., 65, (in Nero's reign) that three millions of Jews were at the feast of the passover, so that it may be stated that such a co-incident in the histories of two different books, one a prophecy and the other profane history, is rarely seen. It is also another link in the chain of evidence showing that the book of Revelation was written before the destruction of the city of Jerusalem.

In chapter x. there is an account of another book being opened and St. John commanded to eat it, and to prophesy again. Then in chapter xi. the old temple was measured except that part which was given to the gentiles, and the two witnesses were to prophesy forty and two months.—forty and two months was the same time which the gentiles were to tread the city under foot; was the three years and



one-half;—1260 days mentioned elsewhere. There can be no doubt that the two witnesses were the Jewish and the gentile churches. See Rom. xi. 17; Rev. xi. 4. "And when they should finish their testimony they were to be slain and their dead bodies to lie on the streets of the great city, which spiritually is called Sodom and Egypt, where our Lord was crucified." That Jerusalem was the city referred to, there can be no doubt, as our Lord was crucified there.

The next great event is the sight of the new church under the figure of a woman clothed with the sun. Chapter xii. And in this connection St. John heard the loud voice: "Now is come salvation and strength, and the kingdom of our Lord God and the power of his Christ, for the accuser of our brethren is cast down which accused them before God, day, and night." And then in chapter xiii. the beast himself is seen. "And yet while the blood flowed like a river the Lamb stood with his one hundred and forty-four thousand, standing on Mt. Zion, and they sang a new song but no man could learn it but the redeemed." And now you will notice that of the people, their plagues fall thick and fast. And now the mysterious woman appears, the name written on her forehead: (Metooon may mean front line of battle, as well as forehead.) *Mystery Babylon the great, the mother of Harlots, and abomination of the earth.* There is no mistake about this for she is the great city which reigneth over the kings of the earth. This can be said of Rome and of no other, as she is the only city having universal empire which sat upon seven mountains, but she is called Mystery Babylon because she

was like Babylon. The revelator may have had the history of the destruction of Babylon in mind at the time, for the next chapter is in substance as that given by the Prophet Isaiah, chapter xiii. See Rollins' History, page 131. The next—chapter xix.—gives an account of the rejoicing of the saints at seeing the righteous judgment of God.

The next scene is chapter xx. Satan bound. This binding of satan is figurative and should not be considered literally. To suppose that the angel had a material chain in his hand, is absurd. When there is a truth uttered and finds good ground, or a righteous act performed, satan is bound to that extent. This we hold to be true of the primitive church, and perhaps may be said of the first thousand years. But when men began to propagate their opinions for truth, error prevailed, satan is to the same extent loosed. This we claim is true of the last eight hundred years. But we are kindly informed by the revelator that this state of things is of short duration when compared with the whole extend of Christ's everlasting reign, and we thank God to-day, as did the christians of all ages, "because he has taken to himself this great power and hath reigned." It should be distinctly understood that this binding of satan took place under the new dispensation, and the period of his freedom is also under the same dispensation. It should be borne in mind that about the last act of the old dispensation was to offer up the great sacrifice, when Christ said it is finished. The state then intervening between that time and the sounding of the seventh trumpet of the gospel, may be considered as the per-

iod between the two dispensations. That may correspond to the twilight that occurs between night and day, and correspond to the half hour silence in heaven between the ascension of our Lord and the day of pentacost, when the angels with trumpets were prepared to sound, as this silence took place at the opening of the seventh seal; and the seven trumpets were given with the understanding that they were to tarry in Jerusalem until they were indued with power from on high. And the seven angels which had the seven trumpets prepared themselves to sound. This time is mentioned in Mathew's gospel. Chapter xxiv. "And he shall send his angels with a great sound of a trumpet and they (meaning more than one) shall gather his elect from the four winds, from one end of heaven to the other." Now the new state of things begin to appear at Jerusalem on the day of pentacost, which was a fulfillment of the prophecy of Joel. See Acts ii. 16-17-18. Yet, while this was in the very last days of the old, it was the beginning of the new state of things, and soon comes the great conflict—the sun, the representation of the church darkened, and the moon, the representation of the Jewish church, turned into blood. Now, the signs and wonders appear, and the battle rages furiously. Thus were the two witnesses whose lives were lost and whose bodies lay in the streets of the great city three days and a half;—three years and a half, 1260 days—the time the Gentiles should tread the city under foot, and the Jewish people should be destroyed. And finally the seventh angel sounded and there were great voices in heaven saying: "The kingdoms of this world are be-

come the kingdoms of our Lord and of his Christ, and he shall reign forever and forever." Rev. xi. 15. The new dispensation is now set up and is to be an everlasting kingdom. This is the kingdom spoken of by Daniel, the prophet. Chapter ii. 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever." Now the kingdoms here spoken of by the prophet Daniel, were these being represented by a great image,—chapter ii.—and another vision of the same four beasts is given in chapter vii., which is given that the reader may see that the same beasts here spoken of, are the same as seen by the Revelator—chapter iv.—when God's throne was established among them. And you will notice that the same beast with seven heads and ten horns is the same which Daniel saw with legs of iron, his feet part of iron and part of clay. And in chapter vii. you will notice in the duration of this kingdom the judgment shall sit, and they shall take away his dominion. The Revelator speaks of the very same beast and the horns as did Daniel. Who so readeth let him understand. The judgment began under the reign of the fourth beast as declared by the prophet Daniel and the Revelator, and harmonizes with all other writers of the New Testament, who wrote upon the subject. Jesus said, "now is the judgment of this world, now is the prince of this world cast out." John xii. 31.

Peter says, "the time is come that judgment must

begin at the house of God, and if it begin at us, what shall be the end of them that obey not the gospel." I Peter iv. 17. It is here plain that Peter looked for the judgment to begin at Jerusalem, and to be in his day or at least in a short time. Christ says, "for judgment I am come into the world." And it was said in his humiliation his judgment was taken away. It is a fact, and there is no use in disguising the fact that the judgment of God is eternal, but the judgment of the great day is the one under consideration. The Revelator says,—chapter xiv. 7—"fear God and give glory to him, for the hour of his judgment is come." And we observe that at this time the everlasting gospel was preached to the nations of the earth. Verse 6, "And I saw thrones and they that sat upon them, and judgment was given unto them," etc., "and Jesus said, verily I say unto you that ye which have followed me in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Math. xix. 28. This certainly does not refer to the post-mortem state, as Christ is the only judge of the quick and dead. Peter says, "for this cause (purpose of the judgment) the gospel was preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." I Peter iv. 6. There is nothing more plain and natural than that we are to be judged in the flesh, except those who died before Christ's judgment was set up, and that is the reason that the gospel should be preached to the dead, or spirits in prison. See I Peter iii. 19.

Christ says, "I can of mine own self do nothing: as I hear, I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which sent me." If Christ's kingdom is in our midst, then judgment is there also. *He says, "as I hear, I judge."* Dear reader, we stand before God to-day either condemned or acquitted. Bear this in mind. "And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest." And this is by the law he hath put in our minds and hearts. See Heb. viii. 10-11.

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## THE SECOND COMING OF CHRIST.

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This event is so well connected with the judgment that we shall here speak of that subject.

There is perhaps, no event recorded in the scriptures of truth so well established, and the general outline of the time so definitely stated, and all the circumstances connected therewith so fully declared, as the second coming of our Lord; and no question upon which the people have been so misled and deceived, although the day and the hour—the exact time—was not known to any one except to the Father himself. And the coming was to be obscure, "as a thief in the night" and required close watching, but the near approach was plainly stated.

When our Lord and his disciples were viewing the temple and talking of its future destiny, he said, "as he sat on mount olives the disciples came unto him privately, saying:" "Tell us when shall these things be? and what shall be the sign of thy coming and of the end of the (*aionos*) age?"

The first thing, Christ warns them not to be deceived, and immediately proceeds to discuss the question in regard to the time and circumstances of the event in the question, although there were three points in the question:—The destruction of the temple, Christ's coming, and the end of the age. We now lay before the reader the entire 24th chapter of the gospel by Mathew, and parallel passages from the book of Revelation, and other books of the New Testament:

"And Jesus went out, and departed from the temple; and his disciples came to *him* for to shew him the buildings of the temple.

"And Jesus said unto them, see ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

"And Jesus answered and said unto them, take heed that no man deceive you.

"For many shall come in my name, saying, I am Christ; and shall deceive many.

"And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

"All these *are* the beginning of sorrows.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

"And then shall many be offended, and shall betray one another, and shall hate one another.

"And many false prophets shall rise, and shall deceive many.

"And because iniquity shall abound, the love of many shall wax cold.

"But he that shall endure unto the end, the same shall be saved.

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.

"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel, the prophet, stand in the holy place, (whoso readeth, let him understand.)

"Then let them which be in Judea flee into the mountains:

"Let him which is on the house-top not come down to take anything out of his house:

"Neither let him which is in the field return back to take his clothes.

"And wo unto them that are with child, and to them that give suck in those days!

"But pray ye that your flight be not in the winter, neither on the Sabbath-day.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; in-



so much that, if *it were* possible, they shall deceive the very elect.

“Behold, I have told you before.

“Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe it not.

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

“For wheresoever the carcass is, there will the eagles be gathered together.

“Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

“Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

“So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

“Verily I say unto you, this generation shall not pass, till all these things be fulfilled.

“Heaven and earth shall pass away, but my words shall not pass away.

“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

“But as the days of Noe were, so shall also the coming of the Son of man be.

“For as in the days that were before the flood,

they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

“And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be.

“Then shall two be in the field; the one shall be taken, and the other left.

“Two women shall be grinding at the mill; the one shall be taken, and the other left.

“Watch therefore; for ye know not what hour your Lord doth come.

“But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

“Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

“Blessed is that servant, whom his lord, when he cometh, shall find so doing.

“Verily I say unto you, that he shall make him ruler over all his goods.

“But and if that evil servant shall say in his heart, my lord delayeth his coming;

“And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

“The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

“And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.”

Luke xxi. 24-34. “And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.

And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up and lift up your heads; because your redemption draweth nigh.

And he spake to them a parable: Behold the fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so, ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, this generation shall not pass away, till all things be accomplished." Verse 36, same chapter. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, that shall come to pass, and to stand before the Son of man."

I Thessalonians, v. 1, 2, 23 verses: "But of the times and the seasons, brethren, ye have no need that I write unto you.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

"And the very God of peace sanctify you wholly; and I pray your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Rev. i. 7. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Rev. x. 5-6-7. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.

"And swore by him that liveth for ever and ever, who created heaven, and the things that therein are,

and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer;

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Rev. xi. 15-16-17-18. “And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

“And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God.

“Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

“And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, and shouldest destroy them which destroy the earth.” This was before the new church. See chapter xii.

I Thessalonians, iv. 15-16-17. “For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

“For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first:

“Then we which are alive and remain shall be caught up with them together in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

“Wherefore comfort one another with these

words." Here Paul expected to meet the Lord in the air.

Math. xvi. 28. "Verily I say unto you, there be some standing here, which shall not taste of death; till they see the Son of man, coming in his kingdom." This settles the question without a doubt.

We wish it distinctly understood, that the Kingdom of Christ did come in that generation, and that it is still coming, and will come until it fills the whole earth.

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## THE RESURRECTION.

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The doctrine of the resurrection is of great importance to every believer, and has been a matter of discussion from the early ages of Christianity; and even before that age. Every one knows that it has been taught by theologians of some of the old schools that the resurrection could not take place until after the death of the entire human family, and that the body that ceased to live is to be the identical body which is to be raised again to life. In this matter we have only to be guided by inspiration and reason; for God is certainly the author of reason as well as inspiration, and we should not rely upon the one to the exclusion of the other; for we claim that inspiration and reason will agree in every particular, for God is not the author of confusion.

When we first read Paul's reasoning on the subject as recorded in I Cor., and fifteenth chapter, we thought it was a new doctrine; for it was not in har-

mony with what we had been taught from the pulpit. For this reason we shall lay before the reader what the inspired writers have given us on this subject. I Cor. xv. 35 to 54 inclusive:

“But some man will say, how are the dead raised up? and with what body do they come?

“Thou fool, that which thou sowest is not quickened except it die:

“And that which thou sowest, thou sowest not that body that shall be, but bear grain, it may chance of wheat, or of some other grain:

“But God giveth it a body as it hath pleased him, and to every seed his own body.

“All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

“There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

“There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

“So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption:

“It is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power:

“It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

“And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit.

“Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

“The first man is of the earth, earthy: the second man is the Lord from heaven.

"As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

"And as we have borne the image of earthy, we shall also bear the image of heavenly.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed,

"In a moment, in the twinkling of an eye, at the last trump: (Note—the last trump was when the Kingdom was set up. See Rev. xi. 15.) for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

"For this corruptible must put on incorruption, and this mortal must put on immortality.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.

In another part of this work under the head, "What is Man?", we have shown that there is a spiritual body which grows up as wheat from the seed, and that the spirit of life from God is the seed, and that our natural, earthy, fleshy bodies are the receptacles of this heavenly spiritual seed. See parable of the sower. Luke viii. 5 to 15 inclusive. Yet, we do not claim that the earthy fleshy body has not, nor cannot, be changed to a spiritual incorruptible body. "And the graves were opened: and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the Holy city and appeared unto many." Math. xxvii. 52-53. This shows conclusively that there can be a resurrection before

the death of the whole human family. But we have but one other account of it after decomposition set in, that in the case of Lazarus, and in that case it was only the opinion of Martha, as he had been dead four days. But Lazarus being raised does not show that he was raised to a heavenly state, which the resurrection implies. Paul did not expect to sleep but that he must be changed from corruptible to incorruptible. The resurrection implies the raising up from an earthly corruptible state to a heavenly incorruptible state.

But some may object to this mode of interpretation, believing that the resurrection refers entirely to the post-mortem state. See John xi. 23. "Jesus said unto her, (Martha) thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. (This is the popular idea). "Jesus said unto her, I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this?"

We do not wish to be understood as being opposed to the doctrine of the resurrection in the post-mortem state; for certainly the scripture teaches that doctrine clearly. But the question, "With what body do they come?" Paul says, "Thou sawest not the body that shall be, but bare grain." But God giveth it a body as it hath pleased him," and to every seed his own body, and that these bodies may be fleshy or heavenly (spiritual). There are bodies celestial (heavenly) and bodies terrestrial, (earthly). Did God give to Elias a fleshy body in the person of John the bap-



tist? See Math. xi. 14. Or in other words, did he not send John in the spirit and power of Elisha? "Oh the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out." Verse 44, "It is sown a natural body, it is raised a spiritual body." Here we reach the conclusion of the great Apostle to the Gentiles. But there is another resurrection spoken of in the scripture, and by way of distinction is called the first resurrection. And on whom, the subjects of this resurrection, the second death hath no power. And further, the subjects of this resurrection are to be priests of God and of Christ and shall reign with him a thousands years.

Now, certainly this reign of Christ a thousand years is not in the post-mortem state. Certainly this scene is placed upon the earth. Then these subjects are they, who in this state of being, have passed from death unto eternal life. In perfect harmony are the Savior's words to Martha, "Whosoever liveth and believeth in me shall never die."

But some may say, does not observation and experience teach to the contrary? We answer, no. But on the contrary, observation, experience and the scriptures teach that "whosoever liveth and believeth in Christ shall never die." First,—observation—A lady, with whom the writer was acquainted, came to (we cannot say death-bed) her last moments in this life, called her brother John to her bed-side, and said, "John, do you think that I am dying?" John said, "yes, sister, I think you are." She said, "if this is death, it has been wonderfully misrepresented; for

instead of darkness and gloom, I am rising up into new life," and she thus passed away.

I ask a few questions. I ask, "Dying Stephen, what have you to say?" "Lord Jesus, receive my spirit." "Dying John Wesley, what have you to say?" "The best of ail is, God is with us.." "Dying Edward Payson, what have you to say?" "I float in a sea of glory." "Dying Paul, what have you to say?" "I am now ready to be offered, and the time of my departure is at hand; I have fought the good fight, I have finished my course, I have kept the faith. O, Death, where is thy sting? O, Grave, where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ." O my Lord, my God, what a delusion! what a glorious delusion! Submerge me with it, fill my eyes and ears with it, put it under my dying head for a pillow—this delusion—spread it over me for a canopy, put it underneath me for an outspread wing—roll it over me in ocean surges ten thousand fathoms deep! Oh, if infidelity, and if atheism, and if annihilation are a reality, and the Christian religion is a delusion, give me the delusion.—Talmage, from *Christian Witness*.

Experience.—My dear brother or sister, what is your experience on this subject, when you first embraced the Savior? Did you not realize that you had passed from death unto life?

The scripture.—"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."—John xii. 25. "My sheep hear my voice, and I know them, and they follow me:" (This was certainly in this life). But the sentence completed, "And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands."—John x. 27 and 28. "This is the

record! That God hath given to us eternal life, and this life is in his son. He that hath the son hath life: and he that hath not the Son of God hath not life.”—

I John v. 11 and 12. “Verily, Verily, I say unto you, if a man keep my sayings he shall never see death.”

—John viii. 5. “Verily, Verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life.—John

v. 24. Now, dear reader, what do you think of all this? “Believest thou this?” See also I John iii. 4.

But the reader may say all this means that the persons here referred to shall not die *eternally*. Now, dear reader, remember that eternal death is not mentioned in the scripture. And whoever teaches such a doctrine adds to the scripture testimony. And now we will give one more passage of scripture and close this part of the argument. “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people.” (This certainly means on this earth the common dwelling place of man). “And he shall wipe away all tears from their eyes,” (yes it must have been in this vale of tears) “and there shall be no more death,” (it was in a place where there had been death) “neither sorrow, nor crying, neither shall there be any more pain: (*ponos*) (does not mean bodily pain, but means hardship, struggle, etc.) “for the former things have passed away. And he that sat upon the throne, said, behold, I make all things new. And he said unto me, write: for these words are true and faithful.”—Rev. xxi. 3, 4 and 5. No one will contend that what is here said has reference to the

future spiritual world—that place which we call heaven. No, certainly not; for anguish, grief, tears, sorrow and hardships never did exist there, and consequently there could be no change, as herein declared. But it was in a place where there were sorcerers, and idolators, and liars, and where there was a bride, the Lamb's wife—the church. But some may say we shall not realize all this until we go to heaven. Well, we have no objections if, instead of going to heaven, heaven comes to us. And this is exactly the case: "Behold, the tabernacle of God is with men." Paul expected to "meet the Lord in the air."

"Remember that there shall in no wise enter into it, anything that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life."

"I, Jesus, have sent mine angel (messenger) to testify unto you these things in the churches."—Rev. xxii. 16.

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## WHAT IS MAN, AND DOCTRINE OF ATONEMENT?

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*Pneuma* (sometimes translated breath) means spirit, and should be so translated. In Genises ii. 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

It has been said that the word *pneuma* should be translated spirit and not breath, for God is a spirit and does not breathe breath, as man breathes. Breath belongs to the animal creation and breathing is a physiological act. God is a spirit and breathes spirit. The passage should then be translated thus: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the *spirit* of life, and man became a living soul."

Here we discover that the body is composed of the dust, and it is also known that the body contains the same elements as the dust—the lime, potash, soda, magnesia, iron and phosphorus. Then it is certain that a man is a two-fold, or dual being—composed of spirit and material as above stated.

But the soul is not the spirit; but by the union of the spirit and body, man became a soul. Then it is a creature of growth, formed by the union of spirit and body. But as God breathed the spirit of life he (man) became a living soul. Then we have the formation of man as given by Paul in I. Thessalonians 5: 23 "I pray that your whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ."

We pause here to remark, that if the popular belief is correct, Paul must have had a very vague idea of Christ's coming, when he prayed that the bodies of the Thessalonians should be preserved unto that event. Hence the reader can see the necessity of rearranging our opinions concerning this event, as well as many other events.

But back to the subject: Man is composed of a

body which is material, and a spirit which is immaterial. It is known in chemistry, that when two elements unite the compound which is formed is unlike either element. Hence, when the two elements in man are united a third is formed, which is the soul. We cannot call it the body—we cannot call it the spirit. What, then, shall we call it? The spiritual body. Paul says, "There is a natural body and there is a spiritual body." When we examine the subject of the resurrection we shall see more light on this subject. Thus, we see, as a race we have God, the Great Spirit, for our father, and the earth for our mother. Born of a heavenly father and an earthly mother, and by inheritance from our parents we have a soul, or spiritual body. But by the disobedience of the first of our race they lost their spiritual body. God disinherited them, so that they should not draw on his nature any more, and placed flaming swords to guard it, and consequently that part of the man's nature was withdrawn and death ensued. This is the first, which is purely a spiritual death. Except by faith (the evidence of things not seen) man lived from Adam to Moses an animal—without a living soul. Paul says, "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." How, then, did death reign, if not after the similitude of Adam's transgression? Answer: Death reigned over the race by inheritance. We received death at the hands of our father, Adam, and mother, Eve. Then, after God withdrew the spirit, the soul died. Hence, death reigned.

But it was but just that God should give man a law. Not that carnal man, sold under sin, could obey it; but as a schoolmaster to bring us to Christ, as a sure and better way.

This brings us to the subject of the atonement, or plan of salvation. Now we have seen that man is an animal without a living soul—carnal, sold under sin, not subject to God's perfect law. God's law demanded the death of the transgressor. The sentence is executed on the same day.

You notice that man has left yet an animal or carnal life. God placed flaming swords around the source of life to prevent this animal life from being perpetual. "Dying, thou shalt die," was the sentence. God sent Moses and the law as a schoolmaster to bring us back to realize our lost estate. That was all the law could do. That is all the law did do. The law condemned us, or showed us our real condition. This condition revealed the fact to our fathers that our great need was a Savior. This, God in his infinite mercy and wisdom, had already prepared, but not yet made manifest to the world. But God raised up teachers who pointed to the time with unerring certainty when man should be brought back to his first estate. He brought his only Son, the very spiritual body or soul that man had lost, and was offered back to mankind free, without money and without price. He not only offered it back, but gave it back, without any previous condition on the part of man, but as a free gift; and that this free gift came upon all men. All lost in Adam, all gained in Christ. The soul or spiritual body is restored to all men. "A

body hast thou prepared me" can be truthfully said now by every member of the family of man.

The deed to this incorruptible inheritance is now made and on the records of heaven. What, then, can God do more? Answer: Nothing. What can man do? Answer: Believe it, and all the work is done. Man gives glory to God in the highest. But mark you, if man does not believe it, it is just to him as if it were not so, and still feels his lost condition. We might here repeat a thousand passages of scripture to prove this proposition. Moses and the prophets might be brought back to testify to the fact, man might pray his lifetime for salvation, might be baptised every day in the year—he cannot realize the fact that Christ has restored his soul until he believes it. This is to him salvation. This is to him the new spiritual birth. This to him is a revelation of glory. This to him destroys death. This to him is eternal life. This to him is all—he asks no more; he can think of nothing more; he has secured the prize, and that by faith in the Son of God. "Glory to God in the highest, on earth peace, good will to man."

It may be necessary to give the reader further instructions. Do not go to Christ to make a new contract, and say I will do thus and so if you will do so and so. "But the righteousness which is of faith speaketh on this wise, say not in thine heart who shall ascend into heaven, that is to bring Christ down from above; or who shall descend into the deep, that is to bring Christ again from the dead. But what sayest it? The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach." Rom. x. 6-8.



Believe that Christ is nigh thee; believe that thou canst reach out thy hand and touch the hem of his garment, as did the woman, and Christ will say, thy faith hath made thee whole. Then can we realize how a man can be born when he is old. Then can we unerringly realize that we are born of the Spirit and of the Water of Life. Then we can truly say, as did Peter, "Thou art the Christ, the Son of the living God," and we can truly say that flesh and blood did not reveal it unto us. This is the rock on which Christ has built his church, and against which the gates of hades shall not prevail. Then we can truly say, "Bless the Lord, oh, my soul; bless his holy name."

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### \*REWARD AND PUNISHMENT, OR LIFE AND DEATH.

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Upon the subject of reward and punishment the scriptures of truth are perfectly clear; when the mist and fog of pre-conceived opinions are taken out of the way. The whole matter can be summed up in these words:—Rom. vi. 23. "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Hence we see that life with all its concomitants is the reward, and that this is a free gift.—"Without money and without price." Without any merit upon the part of man; otherwise it would

\*NOTE—These words are not used in the New Testament in the plural.

not have been a free gift. "But God commendeth his love toward us, in that; while we were yet sinners, Christ died for us."—Rom. v. 8. And if man was yet in sin when the gift was bestowed, it was evident that it was not bestowed on account of merit. "Therefore as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." Yet God had a perfect right to bestow it upon one or many, as it might please him. But it pleased him to bestow that gift upon all men, because all had sinned.

But some may say, have all men accepted this gift? This is the question. Everything in nature relating to the question answers in the negative; No. But on the contrary, a large majority have chosen the other, which is death. And if there can be no higher reward to man than life and its concomitants, there can be no punishment superior to death and its concomitants. Here then, we have life and death. Hence the greatest punishment is to withhold the greatest blessing. Not that God through Christ withholds life, but because man will not accept it and live.

But some one is anxious to ask the question, is life and death parallel in duration? We answer, No. Because God is the author of life, and life must partake of his nature. But death is not directly from God. It is decidedly opposed to God. "To be carnally minded is death."—Rom. viii. 6. And the carnal mind is enmity against God; opposed to God in every particular. And hence death and its emissaries are fighting against God for universal empire.

Death came by the law, and his messengers try to enforce the law, knowing that the law kills. The poet says: "Death enters and there is no defense." Who will in the nineteenth century rise up and tell us that Christ is not a complete defense. The devil tells us and so do some of the preachers, that there is no defense. They tell us that the battle is raging furiously, and that death is, and will be eternally victorious. To all human appearances death is victorious to-day, but it is not to be so eternally; no, no. How are we to realize that it is not to be eternally so? We answer, by faith in Christ.

While one class of theologians claim for death universal empire and endless duration in fire and brimstone, there is another class that make death appear as a kind of *Savior*, that puts an end to toil and suffering and after death all is well. But (Note—"It is not all of life to live, nor all of death to die." Who knoweth the horrors of death?) we will say once for all, that Christ is the only savior, and if not saved by faith in Christ we are not saved at all, and are, and will be, under the dominion of death. The whole matter can be summed up in a few words:

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*"What must I do to be saved?"*

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Saved from sin and death. Answer, "Believe on the Lord Jesus Christ and thou shalt be saved." But some may say, and thousands do say, that there are some other little matters to attend to, before we are

saved. We claim that to a Gentile that a living faith is the only prerequisite to salvation, "Seeing that it is one God which shall justify the circumcision (*ek*) from or out of faith, and the uncircumcision through faith," that is, in faith.—Rom. iii. 30.

The reader will bear in mind that there is a difference in the reception of a Jew and a Gentile applicant into the kingdom of our Lord. And that is the reason, doubtless, that the gospel to the circumcision was committed unto Peter, and the gospel to the uncircumcision was committed unto Paul. See Gal. ii. 8.

The reader will remember that on account of the confession that Peter made, that the keys of the kingdom were delivered unto him. The confession was, "Thou art the Christ the Son of the living God." Christ said unto him, "Thou art *Petros* (a stone) and upon this *Petra* (a rock) I will build my church." The foundation is not Peter but Christ, as is set forth in this confession, "Thou art the Christ the Son of the living God." And Peter, faithful to his trust, did open the door to both Jews and Gentiles.

Now let us notice Peter's preaching on the day of pentacost, for this was the first sermon under the new dispensation. "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38.

Now we will call your attention to Peter's sermon at the house of Cornelius,—a Gentile—which was the first sermon under the new dispensation that was ever preached to the Gentiles. After giving a full and complete history of Christ, he says, "To Him

give all the prophets witness that through His name, whosoever believeth in Him shall receive remission of sins." Now, you see the difference in the two: In the first it was repentance and baptism, and not a word about faith; and in the second place, not a word about baptism but by faith, and that too, as witnessed by all the prophets. There is no doubt, but that Peter would have preached baptism, but before he could speak of that—even while he was speaking these words—the Holy Spirit was given, and the circumcision which believed were astonished. And Peter asked the question, "can any man forbid water?" And as no one forbid they were baptized. Now let us turn to the great apostle of the Gentiles, and hear his own words. I Cor. i. 14-15-16-17:

"I thank God that I baptized none of you, but Crispus and Gaius;

"Lest any should say that I had baptized in mine own name.

"And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

Why was this difference? Paul says that "Abraham received the sign of circumcision—a seal of the righteousness of faith which he had, yet being uncircumcised that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also." Here you see that circumcision was a seal of that faith, so that the circumcision could be justified from, or out of faith, and the uncircumcision through faith. And the

"scripture, foreseeing that God would justify the heathen (Gentiles) through faith preached before the gospel to Abraham."—Gal. iii. 8. When a certain man (evidently a Jew) came to Jesus and asked him, "what good thing can I do that I may have eternal life?" Jesus said unto him, \* \* "But if thou wilt enter into life, keep the commandments." Thus, he could secure life eternal by keeping the commandments. But there was another condition added, and another degree (degree of perfection) implied. "Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven, and come and follow me."—See Math xix. 16–21. The reader will notice this was under the old dispensation. The kingdom of heaven was at hand but not yet set up. When a Gentile woman came to Him He said, "I am not sent but unto the lost sheep of the house of Israel." He said, "it is not meet to take the children's bread and cast it to dogs." She said, "truth Lord, yet the dogs eat of the crumbs which fall from their masters table." "Jesus answered and said unto her, O, woman, great is thy faith! be it unto thee as thou wilt." See an account of the centurian. Jesus said he had not found so great faith, no, not in Israel, as he did in this centurian (Roman). So you can see how beautifully the old dispensation glides into the new.

We might say that faith was a condition of salvation to both Jew and Gentile, but the Jew was supposed to have that faith by the seal—circumcision, and the Gentile was admitted through faith and was not supposed to have faith previously, as was the

Jew. And is so shown in the rendering—*piseysas*—having believed. Mark xvi. 16. And the parallel passage in Math. says nothing about faith, when Christ gave his commands to the disciple. See Math. xxviii. 19

But as this is only an index, we should not attempt an argument in full, but come back to consider the reward.

It has been said "that it is not all of life to live, nor all of death to die." And we may add, there is no higher gift than life, nor greater curse than death. The reader has, no doubt, been tormented day and night for at least a lifetime, with the thought of *Gehenna*, lake of fire and brimstone, etc. So far as *Gehenna* is concerned, it is mentioned in the New Testament twelve times, and is translated hell. This is a little valley south west of Jerusalem, and, in short, was used as a symbol of death and utter destruction, but has no reference to a place of eternal torment.

*Hades* occurs eleven times in the Greek Testament, and is translated ten times by the word hell. The word is equivalent to *sheol* of the Hebrew, and denotes the abode of the dead, and has no reference to a place of eternal punishment, but we can go no further back than to the Hebrew, and the Greek for the meaning of *sheol* and *hades*, which mean the abode of the dead, and hence the word hell has no reference to a place of eternal punishment, because such a state as eternal death is not mentioned in the scriptures of truth.

The lake of fire and brimstone has been supposed to be equivalent to *gehenna*, *hades* or hell. And

this term is defined by the best authority. Rev. xx. 14. "And death and hell were cast into the lake of fire." This is the second death.

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## THE SECOND DEATH.

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Death has two degrees or stages—a first and a second, (there is no third stage or degree mentioned). The first death cut off the communication with God, and was what is termed a spiritual death. This death man has suffered since the first transgression, even on the very day thou eateth thereof, thou shalt surely die. This is, or was, the first death, and yet the transgressor lived nine hundred and thirty years and died a second death. This first death, we are informed, came upon all men. The second, comes upon all who have not sought and found life in the Redeemer and Savior.

What the duration of the second death is, we are not informed, but we are certain it will be according to justice, and the degree of enmity between the transgressor and his Creator and Judge. But death itself is to be destroyed. That is the last enemy. Others who were cast into the lake—the second death



—were to have their part, and death itself and all enemies which cannot be reconciled to the righteous government of God and his Christ are to be totally destroyed, so that life only can be perpetuated, and that through the redeeming power of Christ's reign. For He must reign until He subdues all things to God. And may God, who only hath immortality dwelling in the light, give all who overcome the evil, the new name written, which no one knoweth, only he who receiveth it, and save all who read and strive to understand, from the second death.

But some may be ready to ask this question: if life eternal is a free gift, why do we, and why must we so earnestly contend for it? Will answer by a comparison: Our bodies are a free gift to us, and diseases are our enemies and we work dilligently (perhaps to excess) to keep free from these enemies; so in our spiritual existence, we have enemies that are continually seeking our destruction and death. How important then, that we should earnestly contend for the faith. If God through Christ has given us such a treasure, how important that we should hold it through the dark valley and shadow of death. To the righteous (those who have kept the faith) it is only a shadow of death. (Note—The righteous are always represented as being asleep.) But to the unrighteous (unfaithful) what human mind can grasp the reality. Oh, God, save thy poor servants from the second death. Christ says, and in Him we should have full confidence. "He that hath an ear let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death."

WHAT IS THE CHURCH?

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The church is represented in the Scriptures as a body or building, and has a foundation, "the apostles and prophets, Jesus Christ himself being the chief corner-stone," and is represented as a body—the body of Christ "and members in particular." As has been stated elsewhere in this work, that man has a fleshy body, and a spiritual body, the same may be said of the church. It has a fleshy or material body, and a spiritual body. This spiritual body, as man's spiritual body, is a matter of growth. Proof: "In whom (Christ) all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye are builded together for a habitation of God through the spirit."—Eph. ii. 21–22.

And as the spiritual body is in and around the man, so the spiritual body of the church is in and around the visible church. And whether visible or invisible, this is Christ's body and is, on this side of the grave as well as on the other, God's dwelling place. In this sense it is the house of God or church of Christ, and this church dispersed as it is over the earth in sectional local bodies, are properly called the churches of Christ, and as they are "united by one spirit" they may properly be called the churches of Christ in Christian or spiritual union.

But some may say, why is the one spiritual body called God's house or house of God, or church of God, and the local churches called churches of Christ? We answer emphatically that because, the God of

heaven is the Christ of earth. ("God manifest in the flesh.") And in these churches non-essential forms and ceremonies will be discarded, and purity and holiness the "watch-word," as herein summarized:

First.—The spiritual unity of the churches of Christ.

Second.—Christ the only head, apostle and high-priest of our profession.

Third.—The Bible the written rule of faith and practice, subordinate to the Holy Spirit.

Fourth.—"Good fruits" or Christian character the only condition of fellowship.

Fifth.—The right of private opinion a privilege, and Christian Union without controversy, the duty of all.

Sixth.—Each local church invested with its own government.

Seventh.—Political and non-essential controversy discountenanced.

The officers of the church. Each local church should have the following officers, namely:

First and next to Christ, the great head, apostle, and high priest, stands the messenger (angel). He is under Christ, the spiritual guardian and minister in charge. These officers appear to have taken the place of the apostles, as the apostles have become a part of the foundation on which the church is built, "Jesus Christ himself being the chief corner stone."

Evangelists are traveling messengers (angels).

Second.—Bishops. These are the overseers and are to look after the welfare of the church in their locality. There should be two or more in each church.

Third.—Deacons. These are the assistants of the bishops and general officers of the church. There should be a number sufficient for their work. These (bishops and deacons) constitute the *Presbytery* or elders of the church.

These are our *individual* views, and no church is responsible for them.

In another part of the work we have shown that there can not be another great ecclesiastical body formed as they can not be “fitly framed together.” The union of creeds cannot be accomplished, at least, that is the history of all the creed orders down to the present.

Would further say, that we believe, according to the written word, that the churches of Christ in Christian Union will come square down on the foundation of the apostles and prophets, and according to the plumb line of the Holy Spirit, come exactly under the “head of the corner.”

“Then shall true converts crowd thy gates,  
Press to the gospel sound.”

This was the primitive simplicity of the church. But we understand that it is to be progressive. When fitly framed together, it is to grow into a holy sanctuary in the Lord. At first it is represented as a building or house, and as she progresses, becomes a city—the New Jerusalem—which the Revelator saw “coming down out of heaven from God” adorned as a bride for her husband. This holy city had twelve gates, and at each gate an angel (messenger). And those who enter this holy sanctuary are to be made pillars in the sanctuary (see revised version) of my God and he shall go out thence no more, and I will write upon

him the name of my God, and the name of the city of my God, the New Jerusalem which cometh down out of heaven from my God, and my own New Name.

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## INSPIRATION.

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Inspiration in a theological sense is defined as “a supernatural divine influence on the prophets, apostles, or sacred writers by which they were qualified to communicate moral or religious truth with authority; a miraculous influence which qualifies men to receive and communicate divine truth.”—Webster.

Without entering upon a lengthy discussion of the subject, we will state briefly “that there is a spirit in man, and the inspiration of the Almighty giveth them understanding.” Job. xxxii. 8.

Gal. i. 11–12, Paul says: “I certify you brethren, that the gospel which was preached of me, is not after men: for I neither received it of man, neither was I taught it, but by the Revelator of Jesus Christ.”

It is plain that Christ by Revelation revealed the gospel to the apostle Paul. And all "scripture given by inspiration of God is profitable for doctrine," etc. But "that no man can say that Jesus is the Lord but by the Holy Spirit." The written word is profitable for doctrine, reproof, etc.; but to be "thoroughly furnished," he must be a man of God, and to be a man of God, he must necessarily have the inspiration of the Holy Spirit. There was a time when there were but few men inspired; but since the day of Pentacost there have been many. And any and every man who receives the Holy Spirit is inspired;—possibly one not so much as another, but all to some degree, so that to be inspired is to receive the Holy Spirit,—but the manifestation of the spirit may differ in different individuals.

It is certain that it is not out of the province of God to raise up a prophet, if he has a future Revelation to make to man, but it is reasonable to suppose that the revelation to man is complete and consequently no prophet is necessary. But in a more modern use of the term prophet, it was by the primitive Christians applied to those who were preachers of the gospel. Now, as to the inspiration of those persons there can be no doubt. But too many try to preach from the latter and have not the least inspiration of the Spirit;—"have the form, but deny the power." "*From such turn away.*" And even some deny such inspiration *totidem verbis*. But to deny the inspiration of the Spirit to God's people, would be equal to denying the great essential truths of the Revelation of God through Jesus Christ our Lord and Savior.

## APOSTLES, POSSIBLY MESSENGERS, AS SUCCESSORS.

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It appears that in order to be an apostle that it was necessary to have seen our Lord Jesus Christ in person. Mathias did see him, and on this account was chosen as a witness of the personality and resurrection of Christ and "was numbered with the eleven." And last of all, the great apostle of the Gentiles, Paul says: "And last of all, He (Christ) was seen of me also, as one born out of due time." It does not appear that the apostles ever did appoint any successors. And as a personal witness was necessary, this could not be done. But instead of the apostle there appears to be another officer to take his place—that of angel or messenger. "The seven stars are the angels (messengers) of the seven churches." Unto the messenger of the church of Ephesus write: "These things sayeth He that holdeth the seven stars (seven messengers) in his right hand," etc. These words in parenthesis are the proper translations of the term angel in the text. "And thou hast tried them which say they are apostles, and are not, and hast found them liars." It is possible that these messengers never saw a true apostle unless it was John the Revelator and this is doubtful as John was in Patmos and they in Asia. At all events we have these officers who were directly under the influence of the Holy Spirit. See Rev. chapter 2d and 3d.

## THEOLOGY.

Theology is defined to be the science of God and His relations to His creatures; the science which treats of the existence, character, and attributes of God,—His laws and government; the doctrines we are to believe, and the duties we are to practice.

God is a spirit of whom we know but little, except by His works, as we have seen them in nature, and by the revelations He has made to us through the patriarchs, prophets and teachers, and last of all, through His Son our Redeemer, great high Priest, Prophet, King and only Savior, and by inspired teachers, who have been under Him, sent out to instruct the world, and by the Holy Spirit. We find that His works in nature are in perfect harmony;—"all good, and very good."

Now, certainly He does not make to us a revelation in any point or way conflicting with what we have learned of His works, as we have seen them exhibited to us in nature. But we are dull of comprehension, and have not fully understood His revelation. We have misconstrued it, and made it conflict with what we have seen. Our forefathers have attempted to translate this revelation into our mother-tongue, and have frequently made it to conform to their notions, instead of giving the original words their true primary or proper signification. Yet, while this may have been the best translation that could have been given at the time, knowledge of science



has so increased that our ministers and interpreters should have a knowledge of science as well as a knowledge of the original language in which, at least, the New Testament was written.

Old forms have been in our way. We have attempted to conform to the old, regardless of the new, when the Revelator has said, "Behold, I make all things new." We have said by our acts we will hold on to the old, because we do not understand the new, and while these teachers have been trying to reveal to us this new state of things, we have closed our eyes and ears, and said, "hitherto and no further." We have hitherto misunderstood our instructors, not wilfully on our part, but because we have been led to believe or assent that there was nothing more to be learned from Christ's revelation to man.

God is the father of every living soul, because living soul cannot exist without the spirit of life from God.

God has form:—has eyes, ears, mouth, arms, hands, etc., and as before said, a perfect form. Reference will only be given to start the reader in right direction. "The eyes of the Lord are upon the righteous, and His ears are open unto their cry. The face of the Lord is against them that do evil."—Psalms xxxiv. 15–16. "Humble yourselves under the mighty hand of God."—I Peter v. 6. "The mouth of the Lord hath spoken it."

And in that form God created man, and in that form composed of earth, He breathed the spirit of life, and that form became a living *soul*. This soul then has form. If we should now analyze man, we shall find that he has an *osseous* or bony form, a muscular form,

a venos and arterial form, and in and through these forms, another more important form, which is the nervous form, and next, more beautiful and perfect,—a spiritual form or soul. All these forms excepting the last are dead matter, except as they are animated by the spiritual form, whose habitation is in these forms of matter. This spiritual form or soul is really the true man, and is the moving, thinking, seeing, feeling, hearing and living form. This is the heavenly form; this is the image of its God; this is the image man lost; this is the image Christ the Redeemer brought back to man. This is the image that live in the believer, through the atonement of Christ. This is the image that must and does suffer the penalties of sin. And when the other forms have served for a habitation a while, the true man steps out and leaves his earthly image to return to his mother, and the true man returns to his father, who is God,—his Creator, Redeemer and Savior.

Now the soul returns to receive the reward for the deeds done—and that according to the award of the judgment which has just closed with him. The judgment is when we are yet in the body. Without this judgment one would pass the gates of death as the other, and here is when judgment takes effect, and although man has been in the judgment all his life, this closes it with him. Here, he faces the last enemy. And here to the righteous all the powers of heaven are pledged to his support, in this, the last act of his earthly existence. “Be thou faithful unto death, and I will give thee a crown of life.” “Blessed are the dead who die in the Lord, from henceforth, yea,

saith the spirit, they shall rest from their labors, and their works do follow them." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." This life and resurrection we secure in this state of being, through Jesus Christ our Lord, Redeemer and Savior. "Whosoever liveth and believeth in me," says the Savior, "shall never die." "Verily, verily, I say unto you if a man keep my sayings, he shall never see death."

But those who have never accepted Salvation, are those who are out of Christ. They are guilty of sin, through unbelief, and sin brings death. They have not had life renewed,—have not been regenerated. Here is the point of separation;—here the unrighteous goes down into death. He has been unfaithful and disobedient and now is left to his own strength. How long shall death hold him we are not informed, but are assured that it will be according to the righteous judgment which at this point awards him death, as the wages of his transgression. The effects of the judgment are now realized. The righteous are to shine forth as the Sun in the kingdom of their father, and the wicked are to be raised from death, to shame and *aioonion* contempt. We say *aioonion* contempt, because there is no corresponding English word for *aioonion*. But death itself shall be destroyed and all the human family raised to life, "but everyone in his own order." But some may say that men cannot be judged until all die. That certain noted infidels cannot receive their just dues until all the witnesses are in court. Does not the Judge already know? Will he go and inquire of David Hume

and Voltaire, what were your motives? If we were permitted to have an interview with Hume, Voltaire & Co., they would perhaps say, we were actuated by a personal selfish matter—human ambition, and if they should now say in truth, that we believe fully in Jesus Christ as the Savior of the world, and feel that our souls have been touched by his spirit of love and mercy, would we not feel like extending the right hand of fellowship? We could truthfully say you have done great harm, and suppose you have received justice for your crimes (Note—There is no evidence that any person will be given a hearing in the post-mortem state unless it is in this language: “Some men’s sins are open beforehand, going before to judgment, and some follow after.” But the effects of judgment are seen in all the broad expanse of the spiritual world.) But how about the man who in sheeps clothing has been doing the work of a wolf,—the hypocrite? Poor human imagination cannot reach him, he is bad at heart, and we can only turn him over into the hands of his Creator and Judge.

The judgment is a purifying process. Isaiah i. 27: “Zion shall be redeemed with judgment, and her converts with righteousness.” (Note—Isaiah xxvi. 9: “For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.” Sin brings punishment and death, as naturally and scientifically as much rain brings high waters. This judgment is reformatory in its character, and not for the pleasure of the Judge. There is not a righteous Judge of the courts that would give a judgment for his own pleasure, but to vindicate the law, and pro

mote justice.) Every member of the human family has a part in it. It is national as well as individual. Judges of the courts participate largely in this judgment, and in turn are judged—condemned or approved. Attorneys, ministers, individuals and nations are instruments in this judgment. In fact, the judgment is sweeping over the land as a mighty whirlwind. This is the same judgment that Peter said should begin at the house of God, in Jerusalem, and was so fearfully held over the Jewish nation for three years and a half, that they cried out for rocks and mountains to fall upon them. And even the Kings of the earth hid themselves in the dens and in the rocks of the mountains. And the same mighty judgment was held over Rome for near three hundred years, as a hail storm, so that Rome looked like “Mystery Babylon.” See Rev. 16, and also 17 and 18.

This judgment in scripture is called the great day, and was so recognized by inspired writers. And as a purifying process becomes less severe, as there was to be none equally severe, as that brought upon the Jews and Romans. And here we will call the reader's attention to one passage of scripture that seems to shock the Christian world, and that is found in Rev. xiv. 10: “And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” Some have vainly imagined that this scene is in the state of being after death. Now let us go back and take a few notes. Christ had promised his followers that He would come back in that generation to establish a kingdom and a judgment, and that he would bring the holy angels

with him. Now we shall begin to notice these signs that he said should come. We see the abomination spoken of by Daniel the prophet, standing in the Holy place. The beast Rome now appears upon the scene. He bears the marks of the same fourth kingdom that Daniel saw: his heads, horns and all bear his mark. It was given him to make war with the saints. The dragon Jewish power gave him his seat. He doeth great wonders, etc., and deceiveth them that dwell upon the earth. He is taken away and comes again, and is spoken of as another;—not the one that received a wound by a sword and did live. He exercises all the power of the first beast, (see Roman history) and this beast under another ruler caused all, both small and great, rich and poor, free and bond to receive a mark in their right hand or in their foreheads, and that no man might buy or sell, save he who had the mark. This was simply a war measure to secure deserters and others to join the Roman army which was now in camp around Jerusalem. And now every man was for saving his life. And upon this state of things the Revelator was advised to write the language quoted above. Now, who was this that was to be tormented before the angels and the Lamb? Answer: Any man who worships the beast or his image and receives his mark in his forehead or in his hand, “the same shall drink of the wine of the wrath of God which is poured out without mixture” (upon Jews and Romans). In short, the man who would desert his cause as a Christian should be a partaker of the punishment which was poured out upon the Roman Empire and the Jewish nation, without mixture. Of

course he should receive the same fate as the nation he might join. There is nothing more plain and literal, and how men can get these things transferred to the post-mortem state or spiritual world we cannot see. Reader, please turn and read chapters 13 and 14 of Revelation.

Certainly, that was in this state of being. History shows it.

My dear reader, look around you and see if you are not held individually responsible now. The time has come when your deeds must come to light. Understand at once that your sins will find you out. The effect of the judgment will be to sink the doctrine of infidels lower and lower in the estimation of all heaven and earth, and consequently their works shall be burned, but they themselves saved yet as by fire. "For our God is a consuming fire."—Heb. xii. 29. Dear reader, remember that judgment slumbereth not." That judgment is now trying your works.

The spiritual world is one, since Christ hath abolished death, and brought life and immortality to light. There is no gulf now between the sinner and his Savior but unbelief. The rich man could not pass, because the bars of death had not yet been broken. Now the spiritual world is near us. That spiritual world is heaven. Satan does not rule there; he has been cast out into the earth, because he is of the earth. We cannot see the spiritual world because our spiritual eyes are beclouded with earthy forms. But some have been caught up to the third heaven, and heard words which were unlawful to utter. For anywhere in the spiritual world is heaven in the first

degree, or in the second or third degree. The apostle says, "our conversation is in heaven, from whence we look for the Savior." Men in a state we call *trance*, when the soul leaves the body for awhile, have gone out into that spiritual world, and the inhabitants of that world have occasionally come back to this, and have been seen and recognized. But as a rule, the immortal spiritual body is invisible to us. But in the spiritual world we shall see them in form as in this, and identical as with their own natural bodies, endowed with unclouded reason, with eyes, ears, and all the organs of sensation they had in this world. The impressions and memories they had in this world still with them, because upon them these impressions were made. Our fleshy bodies revert to them through our spiritual senses. Shall we talk, see and feel there? Certainly, because our spiritual body is the one that talks, sings and feels in this life. Math. x. 20: "For it is not ye that speak, but the spirit of your father which speaketh in you." And certainly none of these senses will be taken away, when the soul is untrammelled with the body of this death. Our mortal bodies are bodies of death. The spiritual organization moves it, does its seeing, hearing, feeling, etc. Shall we know our friends there? Certainly, for we shall lose nothing but sin and death.

Of what we have been speaking is exhibited in nature and revelation. We cannot see the whirlwind until it accumulates a body of rubbish, as dust, straw, etc., and we can see its motion while it has this body. But when it loses its material body of dust, still it



moves a mighty, potent force, invisible to the human eye.

We have been speaking of God as seen in nature and revelation in the plainest possible manner. Now we will speak of our duty to him.

While we may each have a particular duty, we all have a general duty which is common to all the human family. Math. vii. 12: "All things, therefore, whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets." While we do our duty to our fellowman, we honor our God in the highest sense. Our highest sense of duty to our Creator, Redeemer and Savior, is to honor and glorify him, and worship him in spirit and in truth;—not with lip service only, but in spirit and in truth. Even a cup of cold water given unto one of these little ones, in the name of a disciple, shall in no wise lose his reward. Our duty to God, ourselves, and our fellowman is to try to make ourselves better, to better our condition, and help those around us, and not to ask God as some do, to do those things we should do ourselves. To illustrate—Not to ask God to give them food and clothing, while we have the means and opportunities to do the very things we ask Him to do. But we should faithfully ask Him to do for us and them, what we cannot do. And even if we ask Him to make them better, we should be ready as instruments in His hands to assist in every way possible. Remember Christ has said, "Inasmuch as you have done unto the least of these my brethren, ye have done unto me." Math. xxv. 40.

## INDEX TO THE BOOK OF REVELATION.

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This book is well guarded, and certainly no one for any consideration whatever, would add a word or take away a letter from its sacred pages. The following is a synopsis of the doctrine of the Revelation of Jesus Christ as written by his servant John and sent to the seven churches of Asia, and which should be to us, the most authentic and valuable book of God, and Revelation of Jesus Christ.

CHAPTER 1. Introduction and explanations.

CHAPTERS 2 and 3. Epistles to the seven churches of Asia.

CHAPTER 4. A view of God's throne and dominion established among the nations of the earth, or kingdom of God set up among men.

CHAPTER 5. The sealed book—God's will to man—Christ opens it—All heaven rejoices.—“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” Dan. xii. 4. “But now, once in the end of the world (or age) hath He (Christ) appeared to put away sin by the sacrifice of Himself.” Heb. ix. 26.

CHAPTERS 6, 7 and 8. The seals opened—The Revelation of Jesus Christ opened.—The trumpets of the gospel begin to sound. Note—This Revelation includes all his revelation, as John was directed to “write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” John was one of the first apostles chosen and Christ said to Peter: “If I will that he tarry till I

come, what is that to thee? follow thou me." John xxi. 22. John says that he was the disciple who wrote these things, and "we know his testimony is true."

CHAPTERS 9 and 10. The trumpet of the gospel still sounding—The bottomless pit or abyss opened—Sin and wickedness of Rome brought to light by the gospel—The destroying angel (Roman army) ascends out of the pit—The books fully opened.—The angel declares that time or delay, shall be no longer, than until the seventh angel should sound. Now a new state of things begins to appear; the contents of the sealed book has been revealed as shown in chapter 11, and now an open book in the hand of the angel is given to the Revelator with instructions to eat and digest it, and then prophesy again. This would indicate that what remains of the book of Revelation commencing at chapter 12, is the contents of the little open book, and of course of a later date. So we must conclude that the contents of the open book has been declared in the history of the nations as given by the Revelator in chapters 12, 13, 14, 15, 16, 17 and 18.

CHAPTER 11. This is the closing scene of the contents of the sealed book. Verse 15: "And the seventh angel sounded and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." "The nations were angry, (why? because) thy wrath is come and the time of the dead, that they should be judged, and that shouldest give reward to thy servants the prophets,

and to the saints, and them that fear thy name small and great, and shouldest destroy them that destroy the earth, and the temple of God was open in heaven," etc. Then the kingdom of our Lord is set up.—The temple (old Jewish temple) measured or laid out for destruction—The two witnesses, Jewish and Gentile churches. See Rom. 11—The seventh angel sounds and the kingdoms of this world becomes the kingdoms of our Lord and his Christ, and He shall reign forever and forever—Judgment begins—The nations angry.

CHAPTER 12. The woman clothed with the sun, the infant church of Christ.—The twelve stars, twelve apostles.—The great red dragon, Roman and Jewish power, like Herod did, persecutes the church and tries to destroy her seed.—The church flees from persecution into the wilderness. See Tacitus, vol. 2, page 276.—War in heaven, (heaven is where God manifests Himself)—Michael overcomes the dragon (Jewish power)—Dragon cast out—Jewish power curtailed—The dragon (Jewish power) makes war with all who keep the commandments of God. (All history, sacred and profane, confirms this statement).

This must be the beginning of the new state of things, or the contents of the little open book. And possibly we can see why it should be sweet in the beginning and bitter in the end.

The woman clothed with the sun is the symbol of the infant church which, no doubt, was sweet to the Revelator as honey but what follows must have been bitter. All the histories, sacred and profane, have not given us a more graphic description of the

trials and suffering of the church, and wars and commotions among the nations, as is here given in chapters 12, 13, 14, 15, 16, 17 and 18.

CHAPTER 13. The dragon (Jewish Power) and beast (Roman power) opposes the church—The beast arises (Roman power or Nero)—Herod gives him his seat or Jewish power or dragon power turned over to the beast (Rome).—The people worship both earthly powers (the beast Rome, and dragon, Jewish) and blaspheme God—They make war with the saints—Another beast with two horns.—Vespasian, Nero's general and his two son's. Note—Sacred history recognizes ten horns or emperors of Rome as follows: Augustus, 1; Tiberius, 2; Caligula, 3, Claudius, 4; Nero, 5; Galba, 6; Otho, 7; Vespasian, 8; Titus, 9; Domitian, 10. The ten horns, see further explanation on another page.—Titus and Domitian does what Nero did, deceives people; tells them to make an image of the first beast. History tells us that Vespasian did pretend to perform miracles. Tacitus, vol. 2, page 259. And about this time while Vespasian was acting general of Nero and prosecuting the war in Judea and against Jerusalem, Nero kills himself with a sword. And now civil war reigns in Rome for about one year, and finally it was rumored that Nero was still alive. "The fame of this pretended Nero gained strength every day, when by a sudden accident the delusion vanished," etc. See Tacitus, vol. 2, page 74. This is why the beast was said to have received a wound by a sword and did live. So that the dead Nero was truly only an image of the beast. "Let him that hath wisdom count the number of the beast."

CHAPTER 14. The triumphs of the gospel—Christ stands with his church—They have a secret song.—The angel with the everlasting gospel—Babylon is fallen. Perhaps Rome is here alluded to as she was like Babylon, doomed to destruction as well as Jerusalem. The reader must remember that while this was going on against the Jews that there was a civil war at Rome for about one year: Otho against Vitillius about three months, and then Vespasian against Vitillius about nine months. One who would fully understand the book of Revelation must understand the history of the times.

CHAPTER 15. Woe, woe, to the inhabitants of the earth, would be a proper comment on chapters 15, 16 and 17.—God's judgment seen in the earth.—Almost the entire world now involved in war.

CHAPTER 16. Three unclean spirits come out, (perhaps driven out of the beast Rome, and out of the dragon Jewish power and false prophet). Those who say they are Jews and are not, are a mixed power who advocate the claims of the beast, or in other words, spirits of devils working miracles.

CHAPTER 17. God's judgment poured out upon the Harlot Rome—She is a mystery, etc.—On this chapter the reader may require some explanation. First, it was Rome because she was a mystery and "diverse from all nations." We will take the angel's explanation, verse 7: "I will tell thee the mystery of the woman, and of the beast that carries her, which hath the seven heads and ten horns." "She was and is not." When Nero reigned she *was*—was then a belligerent wild beast, but when peace was restored she

was not the same beast she was before, hence, "she was and is not."

Verse 10: "There are seven kings; five are fallen: Augustus, 1; Tiberius, 2; Colligula, 3; Claudius, 4; Nero, 5, are the ones that had fallen; "one is"—Galbia, 6. Then there was a contest between Otho and Vitillius. Otho succeed to the throne and reigned but three months. This is the "short space." And now comes the eighth which was Vespasian and as he had been Nero's general and was at that time carrying on the war against the Jews, and was the eighth and of the seven. And then the Revelator looks through a flight of time and sees the ten powers that should complete the destruction of Rome. You notice that these ten horns were not kings, but received power as kings one hour (short time). You notice in verse 16 that these ten powers were to hate the whore (Rome), for "God hath put it into their hearts to fulfill his will, and to agree." The reader must bear in mind that this part of the book of Revelation was a prophecy and was not yet fulfilled and the ten powers which destroyed Rome did not rise up until about the reign of Constantine who reigned from A. D. 343 to 381. From about this time the empire began to decline, and in chapter 18 we have the prophecy of her complete overthrow and destruction, and no historian has ever described it with more precision on a single page.

The reader will remember that it took Rome three hundred years to die. And while this righteous judgment of God was poured out upon Rome and Jerusalem the saints rejoiced. This brings us to chap-

ter 19. Verse sixth is a comment on this chapter: "And I heard as it were, the voice of a great multitude and as the voice of many waters, and as the voice of mighty thunderings, saying, *Alleluia: for the Lord God omnipotent reigneth.*"

Verse 7: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

This brings us to chapter 20. This is a prophecy of the progress of the church commencing in the days of the dragon and beast. The reader will notice that the dragon and beast were in the lake of fire and brimstone (the second death) before the devil who deceived them was cast in, where they shall be tormented day and night, for ever and ever, or for the ages of the ages. This last clause we offer only as a marginal reading. And now the books were opened and judgment begins, and another book which is the book of life. No one will contend that this book of life is not yet opened. No, my dear reader, the books are all opened; the book of life also, and your name is written there; but your name may be blotted out. Perhaps you do not believe it is there; and perhaps you have not tried to overcome this unbelief. Remember that your Savior has caused your name written there, and says to you, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels."—Rev. iii. 5.

The Revelator after having gone through the preceeding part of the Revelation of Jesus Christ he



sees the infant church begin to arise out of Judaism and like the good father of the prodigal, goes to meet his Son. So our great Redeemer with all the power of God comes to meet His church, (Paul expected to meet the Lord in the air) which the Revelator expresses thus:

CHAPTER 21. "And I saw a new heaven and a new earth, for the first heaven and the first earth have passed away and there was no more sea." Heaven is where God's visible manifestations appear. This, the first heaven, (the Jewish dispensation was the first in order) then the Christian dispensation or day of Christ followed it. This dispensation was then the second heaven. This heaven was certainly established by our Savior; and former things including heavenly things and earthly things had passed away, Jewish and Gentile worship.

We can be very certain that he did not speak of a material heaven or a material earth, when he said they should pass away.

Then he evidently referred to the former things in which God had manifested himself, and not only to the Jewish people but to the Gentile nations also, who together included the earth. Now we ask where is this? Let verse third answer this question. "I heard a voice out of heaven saying, behold, the tabernacle of God is with men." "With men" settles the question in regard to the "new heaven and new earth."

The remaining part of the chapter is highly figurative. But suffice it to say it is the city of our God, the New Jerusalem, which John saw "coming," showing that its descent is gradual as well as the

gradual elevation of his church, but they meet and whenever they meet is the habitation of men, and the tabernacle of God.

About the third heaven we know but little. Paul was caught up to that heaven and heard unspeakable words. And further, we have the best evidence that it is like this, a conscious state of existence; so much so, that Paul did not realize any change in his existence;—did not know whether he was in the body or out of the body. Did not realize that he had passed the gates of death, when he had entered the highest state of existence in the spiritual world.

We mention this to show that we have passed from the first heaven to the new heaven, which, according to number, time, and order is the second heaven. God from the third heaven has met us in the second, which is among men. Then we can truthfully say, “behold, the tabernacle of God is with men.”

“And there was no more sea.” Symbolically waters signify people, and the gathering together of waters is termed a sea. So the gathering together of people is termed a sea. An ecclesiastical body, or a political body is termed a sea. This would indicate that these large ecclesiastical bodies as the Jews, should be no more, nor large ecclesiastical bodies of christians, which cannot be framed together, cannot have a place in this great building, the house of God. To prove that this interpretation is correct, we go back to chapter iv. and verse 6. The Revelator saw before the throne of God a sea, some great ecclesiastical power. In chapter xv. verse 2, he saw the same sea

“mingled with fire,” “and them that had gotten the victory over the beast and, over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.” This sea then must have been that great Jewish assembly or ecclesiastical body. And we may infer from this that there will never be another great ecclesiastical body recognized in the reign of Christ, or in the new dispensation or in the second heaven or in the tabernacle of God. And history shows that large national ecclesiastical bodies cannot be fitly framed or formed by men. Church division is the rule, and union of creeds the exception. But the new church will be composed of united local churches, and that those churches must not have the mark of the beast about them. The body must be Christ’s, as Christ is the head of the church. And this great union will not be an ecclesiastical union, but a true spiritual union of Christ’s churches. This is the only one church that can be established. “There was no more sea.” Revelation teaches it and the history of the times teaches it.

CHAPTER 22. This river has been spoken of by many inspired writers. “There is a river, the streams whereof shall make glad the city of God, the Holy place of the tabernacle of the Most High.”—Psalm xlv. 4. “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness.”—Zec. xiii. 1. Verse 2: The sense of the passage in the original is, “In the midst of the breadth or broad place (*Plateia fem. of Platys*) of the river, and on either side there was the

tree of life, which bear twelve fruits, each according to the month, and the leaves of the tree for the healing of the nations." We do not offer this as a substitute for the text, but as an explanation. The text, however, shows that the river and the tree of life are where men need healing. Certainly not in the pure spiritual state where poor sickly men cannot reach it.

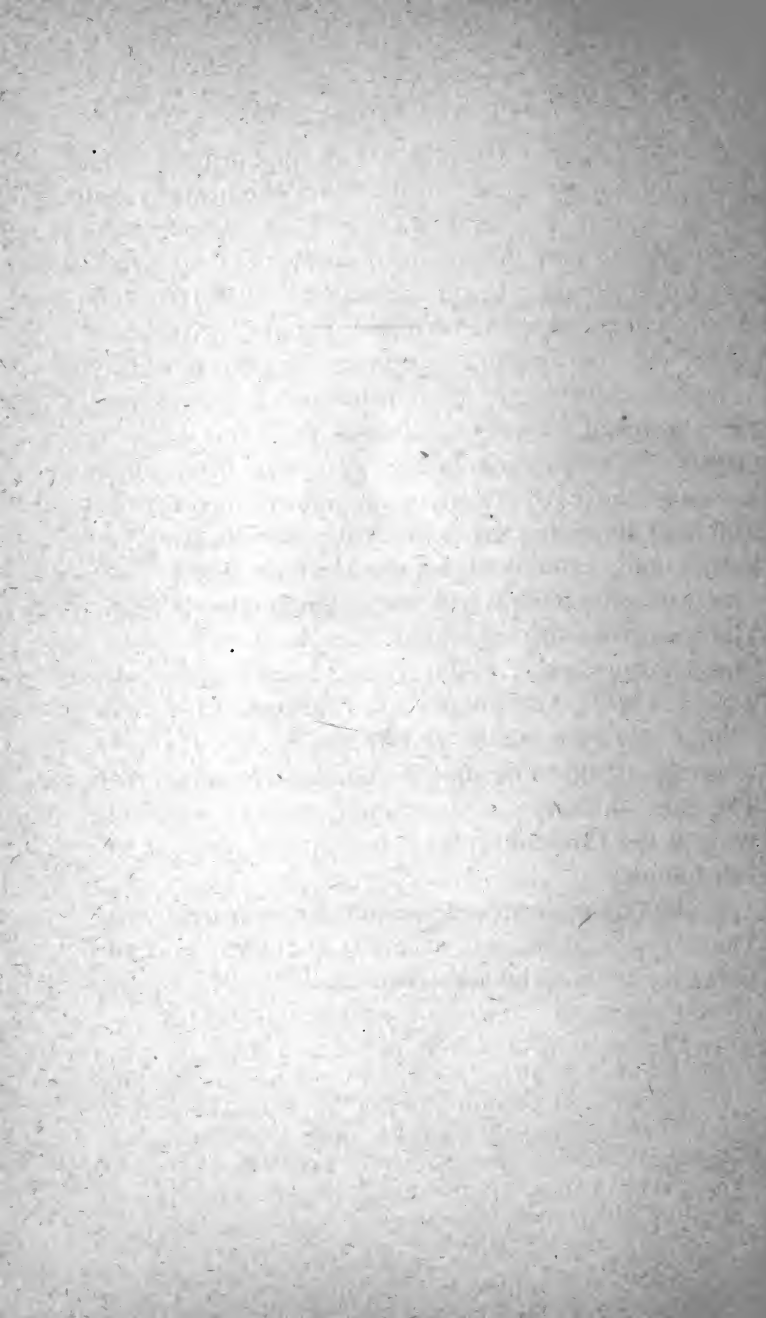
And then there shall be no more curse; but the throne of God and of the Lamb shall be in it, and His servants shall serve Him, and they shall see His face. (Of course it requires a high state of spirituality to see Him. Stephen "full of the Holy Spirit looked up steadfastly in heaven, and saw the glory of God, and Jesus standing on the right hand of God.") And his name shall be on their *Metoopon*. Grove says from Meta—between, oops the eye, the forehead, front, face; the prow of a ship; the front of a line of battle. History shows that the name of Jesus Christ has been on the front line of battle, from the earliest days of Christianity, excepting those pretenders who had denied His name. The remaining portion of the chapter is too plain to require any comment. But we will call the reader's attention to verses 10 and 11: "And He sayeth unto me, seal not the words of the prophecy of this book, for the time is at hand." No time left now for cleansing. "He that is unjust let him be unjust still, and he that is filthy let him be filthy still," etc. The old dispensation passed away, and the new heaven at hand even at the door. "And behold, I come quickly, and my reward is with me to give every man according as his works shall be." "And he said unto me it

is done." Peter says, "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise. \* \* Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." —2 Peter iii. 10-12-13. This is the same state of things spoken of by Daniel the prophet. Dan. chapt. ix. 24: "Seventy weeks are determined upon thy people and the holy city, to finish the transgression, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

"I am Alpha and Omega the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. \* \* But the fearful, and unbelieving, and the abominable, and murderers, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Here, my dear reader, is offered you freely, the water of life, if you will accept it, if not you must accept the other, which is—the *second death*. But we must pass hastily to the authority and last call.

"I, Jesus, have sent mine angel (messenger) to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." "And the spirit and bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely."



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### ERRATA.

Page 11, 6th line from top, Having been redeemed to God by the atonement of Jesus Christ, we stand before him in judgment.

Page 16, 5th line, DeDieu.

Page 16, 12th line, Harduin.

Page 28, Acts xi, 27.

Page 17, Last line, Tragan usually spelled Trajan.

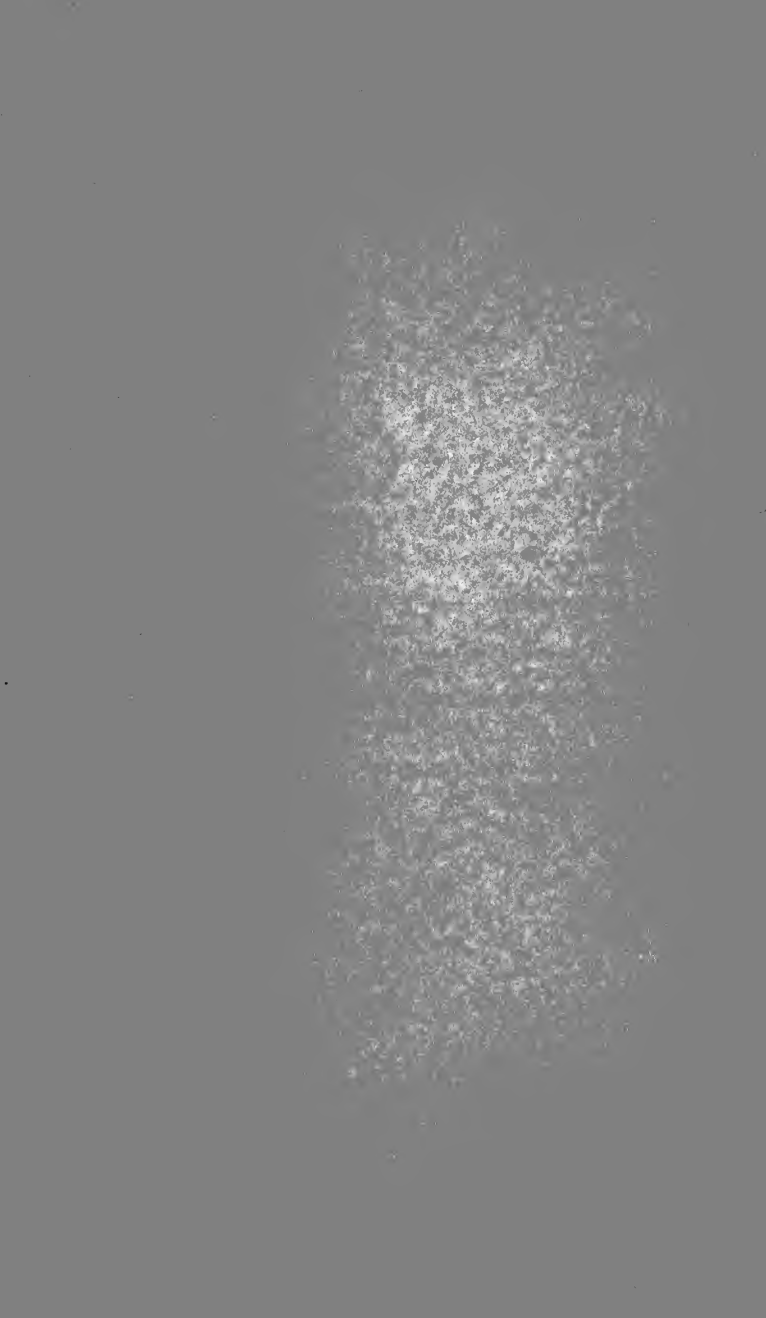
Page 38, 12th line from bottom, extent.

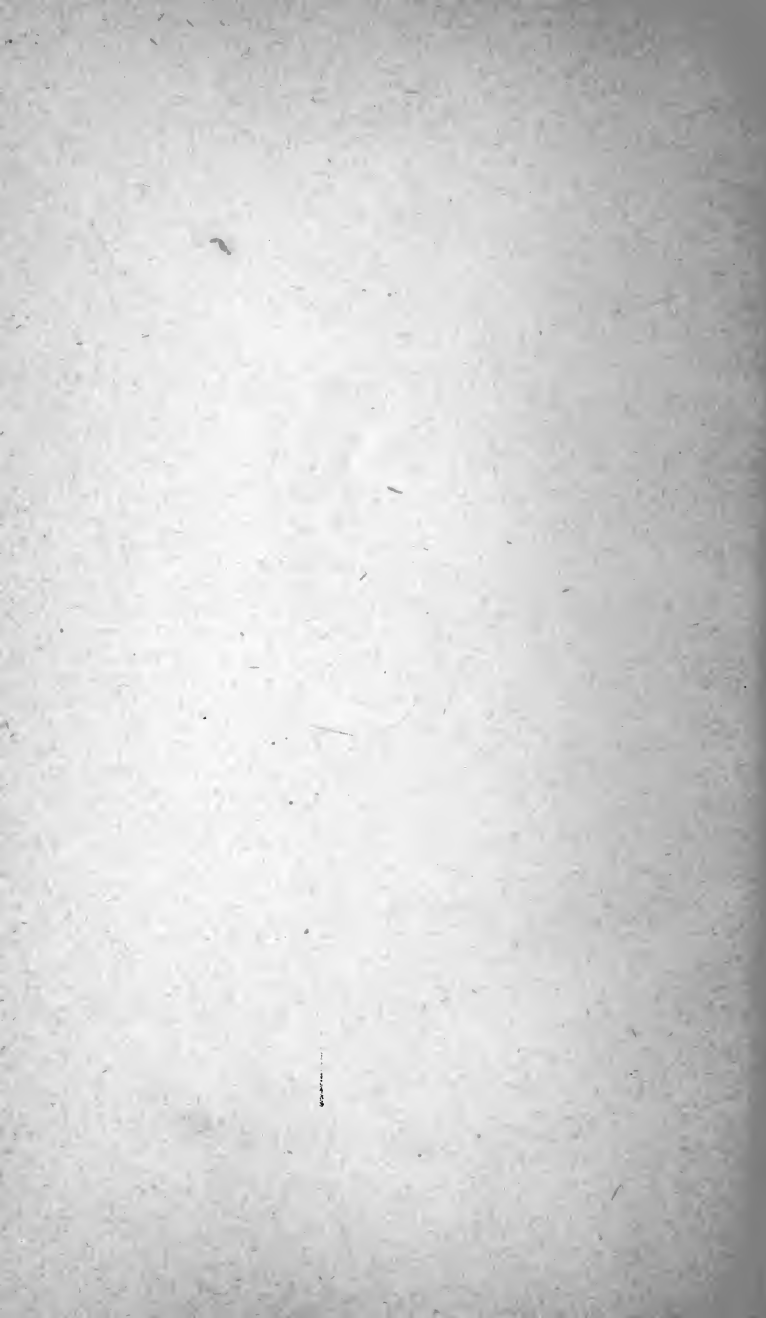
Page 76, Theology is defined by Webster, to be "The science of God and his relations to his creatures; the science which treats of the existence, character and attributes of God,—His laws and government; the doctrines we are to believe and the duties we are to practice."

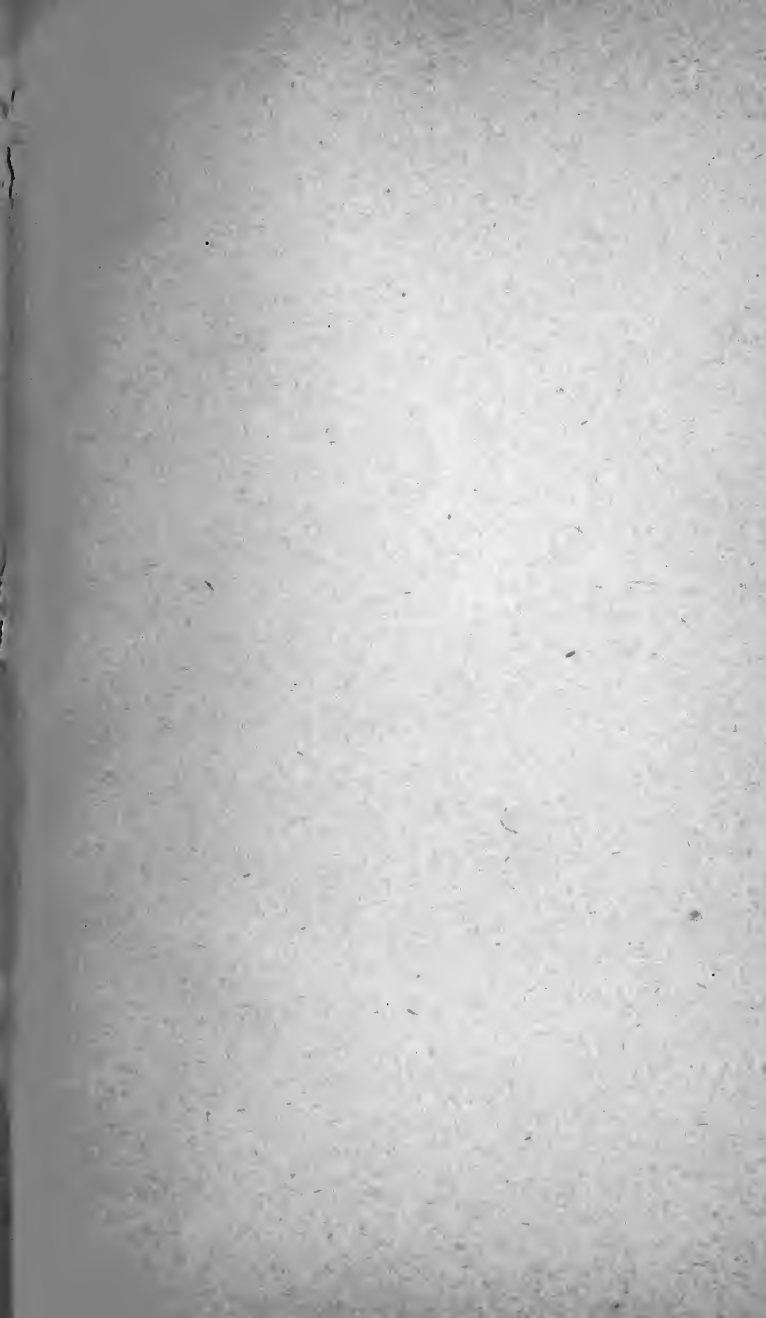
Page 78, 12th line from top, lives.

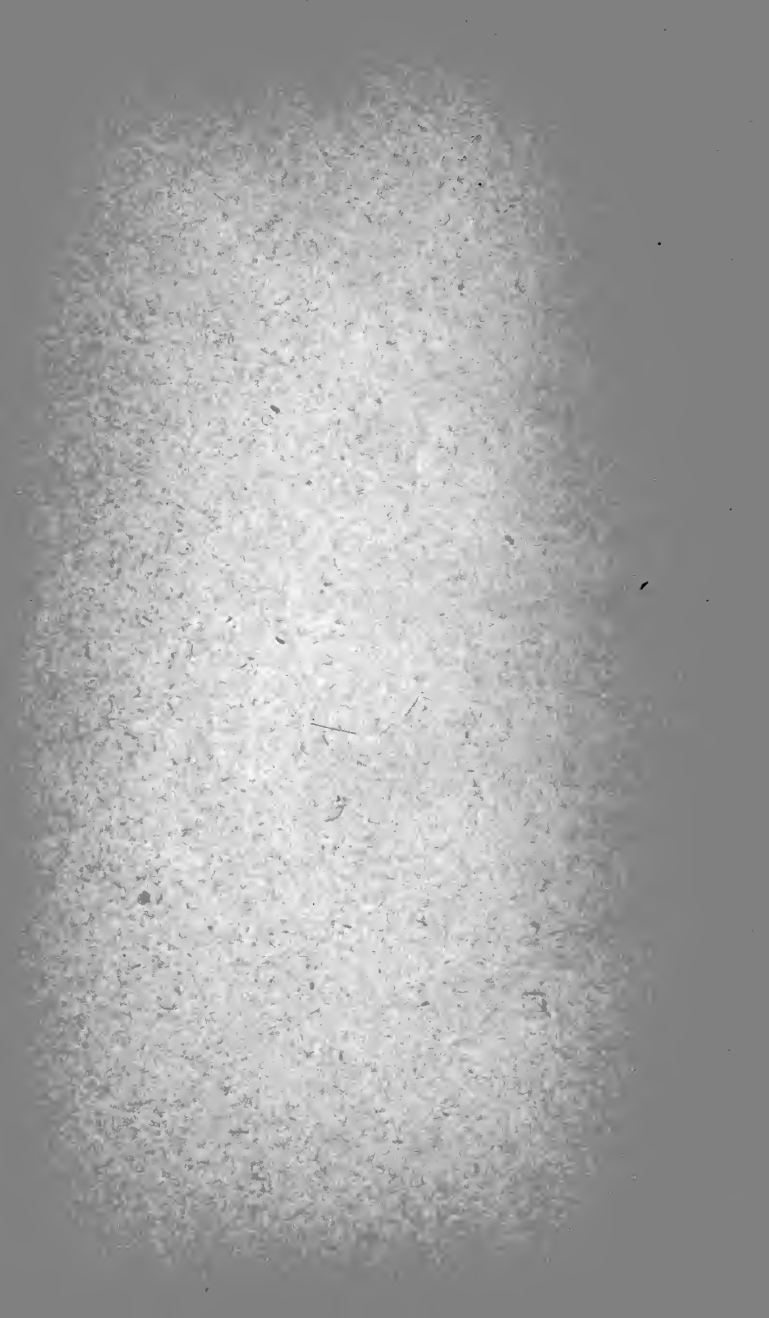
Page 87, 12th line, sons.

















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